EDGAR

HAMMERSTEIN

EDGAR

OR

From Atheism to the Full Truth.

BY

Reverend Louis von Hammerstein, S. J.

WITHDRAWN

Translated from the German
at the Georgetown Visitation Convent.

PREFACE

BY

Reverend John A. Conway, S. J.

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TO THE ALUMNAE ASSOCIATION

OF THE

GEORGETOWN VISITATION ACADEMY

THIS ENGLISH EDITION

IS AFFECTIONATELY DEDICATED.

S. M. S. N.

PREFACE.

It is commonly said, and probably not without truth, that religious controversy, whether spoken or written, does little in favor of truth. "Convince a man against his will, he'll be of the same opinion still," I suppose has its application here. Violent controversy is frequently abusive, and so excites the passions, and reason is clouded and obscured. For the exposition of Catholic truth, no violence is needed, simply because it is the truth. It is a long series of logically connected doctrines which any reasonable man can follow, link by link, to that eventful day in Caesarea Philippi when Christ said to the fisherman: "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." Although men may not be willing to hear controversy, or at least to profit by it, they are, for the most part, ready for the truth when it is proposed to them quietly and dispassionately, and in a spirit of apostolic charity. A striking illustration of this we have in the marvellous success of Cardinal Gibbon's book, "The Faith of Our Fathers." In it there is no bitterness, not a single offensive word, no abuse of other religious opinions: it is a clear, concise, simple exposition of Catholic teaching, warm with the fervor of Christian charity and apostolic zeal. How efficacious it is and how convincing, the publishers can tell us, and the great number of readers, too, will bear witness to whom it

has been a veritable light in darkness, and a guide to them who walked in the shadow of death. We have no patience with them who, in their ignorance, talk of the primitive simplicity of the Gospel in contrast with the great and complicated truths that are now part of the deposit of revealed truth. In one sense it is true that the principles laid down in the Gospel are few and apparently simple: as it is true, likewise, that the dogmatic utterances of the Church are few, much fewer than most people imagine; but every great principle is necessarily complicated in its applications and consequences. Few, indeed, are the words, and simple, by which the Sacraments,—Baptism, Penance, the Eucharist, etc. were instituted, but they open up questions and speculations and discussions which will occupy the thoughts of men throughout all time.

Views change with the passing centuries, and the great infallible principles must be able to meet each changing phase of thought and every new discovery. Science is marching on apace, seemingly subverting all past knowledge; but it cannot contradict one single principle laid down in the Gospel of Jesus Christ, and thus every new discovery demands a new application of those principles. Every change of human thought, every new theory that affects the moral welfare of mankind, whether it be as an individual, or in domestic and social relations, must be met and solved by those few and apparently simple principles that are to guide men on until the end. Salvation may be simple, as simple as the *peccavi* of David, or the tears of the Magdalen, but truth must necessarily grow from more to more, even as the great forest grows from the little seed that fell upon favorable soil. Development

is not change; it is growth, and growth is complicated. There is necessarily a development in Catholic doctrine. One great truth implies many truths; one principle of conduct connects many other principles, interwoven together as a great network of moral right-doing. Men must have explanations; the human mind will not rest without reasons and deductions; and so the simple truths of the Gospel — the great, all embracing principles that were to guide thought and conduct — have developed into the vast folios of apologies, dogmatic teaching, scriptural interpretation, liturgy, Church history, etc. which fill our libraries and form the life study of our teachers and doctors. Thus it was that the apologists arose in the early days of Christianity, and the scholastics in the middle ages; and the same work is going on still, and will continue so long as men seek for the truth, and there are teachers able to instruct and enlighten. And surely such teachers are with us still, our contemporaries, whose voices we have heard, whose defense of Catholic truth has been to us as our glory and our pride. There was the great Newman, with his clear insight and his wondrous power of analysis, which made him an echo of the most eloquent primitive apologists; Wiseman, with his vast erudition; Manning, with his fearlessness and courtliness. Nor has our own country been wanting in valiant defenders. There is England of Charleston, with his Celtic eloquence and his Roman training; the brave Hughes, who reflected imperishable glory on a great diocese; Brownson, the layman, with his vast philosophic grasp; Martin J. Spalding, with his culture and deep Catholic learning; should I not add his successor in

the See of Baltimore who has appealed with such wonderful success to every state of Christian life; to our forefathers in that admirable work to which I have already alluded; to all Christians, in his "Christian Heritage"; and to the highest officials of Christianity in his "Ambassador of Christ"? Many other names could naturally be mentioned, but these rise spontaneously before the mind when one thinks of the champions of Catholic teaching.

But it is not only in England and America that gallant service has been done in the cause of Catholic truth. Germany, too, has had her glorious galaxy of Catholic apologists, staunch and intrepid in their defense of the doctrines of the Church. Germany is the land of fearless Catholicity, where Catholics have made themselves feared and respected. Elsewhere, unfortunately, we may at times see Catholics bending before the storm, timid and speechless, expecting no doubt a Providence that demands their co-operation; but there is a vigor in German Catholicity, both political and doctrinal, that should excite our admiration and be for us a splendid example for imitation. Who can reflect upon the work of the Centre Party, from Mallinckrodt and Windthorst to the late lamented Lieber, without a feeling of pride and satisfaction? Who can read the works that teem from the German Catholic press without feeling that the defense of Catholic truth is in brave and fearless hands? It is in Germany that the fiercest onslaughts are made upon revealed truth by rationalists, materialists, pantheists, Kantians, Hegelians, evolutionists, etc., but it is from Germany, too, that we get our best defense and our ablest expositions of Catholic doctrines. Amongst

German Catholic writers, Father Louis von Hammerstein has been conspicuous for years. Himself a convert to the Catholic faith, he has been strenuous in its defense, both in the books he has published and in the numerous articles he has written for various Catholic magazines and newspapers. His "Edgar" is a clear, lucid exposition of Catholic teaching, at the same time, scientific and popular. He takes up all the objections of the materialists and rationalists and answers them with a logical force that brings conviction to the mind. It would be a mistake to imagine that "Edgar" is only a refutation of errors; its aim is to be as useful to the believer as to the unbeliever. It gives the reason, as far as it can be given, the *motiva credibilitatis*, as theologians term them, for the faith that we profess. It is thrown into the form of a dialogue which gives a living interest to the work, and it proceeds logically from the great foundation of all faith — the existence of God, as demanded by right reason itself. No objection that can be made appears to escape Edgar, and every difficulty is answered with patient kindness and honest frankness. There is no special pleading; reason is met fairly and squarely by reason, fact by fact, and theory by theory. The life of the Saviour is related, and His divine mission; and finally the claims of the Church which He founded to perpetuate that mission, and the treasury of grace entrusted to it, are explained with convincing force. It is sufficient to read the comments of the German press, favorable and unfavorable, to realize that the appearance of "Edgar" created a sensation in the religious world. That it did a wonderful amount of good, we are ready to believe; it was

not merely a weapon of defense, but an instrument with which the Catholic could bravely walk into the enemy's camp on the offensive. The style is most interesting, and this interest has been preserved in the translation, which is a faithful reproduction of the original and yet, at the same time, it has all the ease and grace of an original work. God grant that this translation may do as much good amongst the English speaking readers as did the first editions amongst the Germans.

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I.

GOD, OR ATHEISM?

I. Knowledge and Belief.

Edgar, a young jurist who had recently completed his law course in Berlin, was taken dangerously ill, while on a pleasure trip in the south of England. He was conveyed to a hospital of the Sisters of Charity, and placed by the superior's orders under the charge of a Sister exiled from Germany during the "Kulturkampf." The sudden change from the social pleasures of the past weeks to the solitude surrounding him now, tended to make him introspective. "What will become of me?" he mused. "Am I going to recover, — or am I going to die? And if I die, what then?"

He had been brooding over these questions some time when the Sister in charge, entering the room, interrupted his gloomy reverie with a few kind and encouraging words. Seeing her so contented and happy, he asked involuntarily: "Sister, do you not see a great many die? How can you possibly remain so calm and cheerful? Are you not constantly reminded of death?"

"Yes," replied the Sister, "but death is not a misfortune. Why should we not be happy at the thought of heaven?"

Edgar. But are you certain there is a heaven?

Sister. Why, of course!

Edgar. And are you sure that when you die you will go to heaven?

Sister. Certainly, if I keep God's commandments.

E. You must be very happy in this assurance! But how do you know what God has commanded?

S. From the catechism.

E. Are you sure, though, that the catechism does not deceive you?

S. Certainly I am; because the catechism contains the doctrine of the Catholic Church.

E. Ah, indeed! But suppose the Catholic Church errs?

S. That is impossible, for Christ has promised to guide her in all truth.

E. To guide her in all truth? In what way, may I ask?

S. Do you not believe that Christ is God? And if He is God, is He not able to provide for the Church, that she may not offer us error instead of truth, a stone instead of bread? But I will not argue with you. There is a German priest here who is our chaplain. If you wish I will tell him to call on you, and you can discuss these points with him.

Edgar gladly consented. He was pleased to find in England a fellow-countryman with whom he could converse; for he saw clearly that the sister was fully occupied in caring for the patients committed to her charge. True, any genuine "Berliner" would have been more to Edgar's taste than a Catholic "Father"; nevertheless, he rather liked the idea of meeting an individual of that sort. Being a Protestant, he had

never seen a member of a religious order, much less spoken to one.

Meanwhile the day passed and evening came before the priest found time for the promised visit. At last he entered Edgar's room and they were soon engaged in a cordial conversation, as frequently happens when two of the same nationality meet abroad. The Father evinced great pleasure in hearing him speak of Germany and interested himself in the personal condition of the patient, who in turn was pleased to find a sympathetic friend, even though, as he considered, nothing but a Catholic priest and religious. The conversation did not as yet turn upon the subject previously touched upon by the Sister; but the bonds of friendship were knit, and every evening saw the Father and Edgar enjoying each other's company.

Finally. Edgar felt urged to discuss with a cultured priest the philosophy of life, of which the Sister had spoken so simply, yet with such firmness and decision. Quite confidently therefore he asked: "Father, are you really convinced of the truth of your religion?"

Father. Of course I am! Do you think me a hypocrite?

Edgar. Oh no! But the existence of a personal God, the immortality of the soul, etc., are things one merely believes, but cannot know,—or at any rate, cannot prove.

F. Granted that we only believe these truths without understanding them, are they for that reason less certain? It seems to me you confound the two meanings of the word "believe". It is sometimes used in the sense of "think", that is, to express a doubtful opinion. If, for instance, seeing some one at

a distance I should say, "I believe it is so and so," by this I would mean that I am not *sure* of my knowledge; in this sense the word "believe" does not imply certainty. But the word has another meaning which not only does not imply uncertainty, but expresses a knowledge based on the testimony of others; and this knowledge may include absolute certainty. If, for instance, a trusted friend, one in whom I had the utmost confidence, should tell me something, and I should say, "I believe you on your word," I should mean every doubt was absolutely excluded from my mind, just as though what he told me had been the object of my own perception.

E. Oh, I know! That is all very well in theory; but how rarely can we use the word "believe" in this second sense, especially in religious matters!

F. But you will concede that if I "believe" — using the word in its second signification, which is its common acceptation in theology — I can attain full certainty through the testimony of another. Is it not essential that a judge in a court of justice should have positive certainty of the guilt of the criminal whom he sentences to death? And is not this certainty often based only on what he "believes", on the testimony of the witnesses?

E. True, but it is possible, too, for the witnesses to swear to what is false.

F. That may be, but there are other cases in which one is thoroughly secure, cases in which the testimony of the witnesses does not deceive. Do you doubt, for instance, that Constantinople is in Turkey?

E. Of course not.

F. Have you ever been there?

E. Oh, I know what you are driving at!

F. Then you believe this merely on the testimony of others,—from the text-books of geography, for instance; nevertheless you are absolutely certain of the fact.

E. I admit all that; but how can you derive from this the certainty of religious belief? Who has ever seen God or souls after death, so as to be able to testify to their existence?

F. God himself.

E. But you are reasoning in a circle. I am supposed to believe God, that God exists; meanwhile I do not *know* at all that God does exist, or that He has spoken, or if He has spoken, what He may have said, or that what He has said is worthy of belief.

F. Slowly! Slowly! The affair is not so desperate as you think. You would, of course, be right were I to begin by believing in God without any previous knowledge of Him; but that is not my position. First, I must know that God exists, that He has spoken, and that His word deserves credence; then, and only then, is my belief in Him reasonable. You see we are not quite so illogical as you imagine.

E. Very well! I am curious to see how you prove the existence of God independently of Christian faith.

F. That is not so difficult as you think. However, it would lead us too far this evening. You are tired now; but if you will permit me to visit you occasionally, we will have a talk on the subject.

E. Come by all means, Father: it is lonely here.

2. God, the Creator of the World.

Having slept well, our patient felt much stronger the next morning. The conversation of the previous evening closely engaged his thoughts, and, as the priest entered at the usual hour, Edgar began:

"Father, you were about to prove the existence of a personal God, and that, too, independently of the Christian faith, and in contradiction to the whole of modern science."

Father. In contradiction certainly to materialism, pantheism, and atheism, as widely taught in German universities, but assuredly not in contradiction to reasonable science founded on truth.

Edgar. You will scarcely bring up the so-called cosmological proof; science has done away with that long ago.

F. Let us see if it has done away with it. Or what is better, you can see for yourself by an occasional glance at the subject as presented by my old friend, Father Pesch, in his "Welträthsel",* a copy of which I have brought with me. You can examine it at leisure, and judge whether your leaders of thought, such as Kant, Fichte, Hegel, Schopenhauer, Darwin, and others, can hold their ground against sound criticism and Christian philosophy; you can determine for yourself which system solves and explains more correctly "the great riddle of the universe," — the undeniable fact that the world exists — the old philosophic system with God, or the new one without God.

But for the present — are you able to infer from the existence of your watch there beside you, the existence of a watch-maker?

* "The Riddle of the Universe."

E. Certainly.

F. Well, in precisely the same way, I conclude from the existence of a world, the existence of a Creator.

E. But that is an entirely different matter. Experience teaches me that every watch has been made by a watch-maker, as I have observed of many watches; but as I have not the same experience as regards the origin of the world, I cannot base my conclusion upon analogy.

F. You are mistaken. Neither experience nor analogy forms the basis of your conclusion regarding the watch; you would draw the same conclusion the very first time your eyes fell on a watch.

E. Then, pray, how do I come to such a conclusion?

F. From the existence of an effect to the existence of a corresponding cause. You reason thus: everything has a cause, therefore the watch has a cause; for had it no cause of existence, it would not exist. Now this cause, which must needs be, lies either in the thing itself, or outside of it; it cannot be in the watch itself, therefore it must exist outside, and this cause I call "watch-maker", whether a man, an ape, or anything else, is for the time being of little consequence.

E. Good. But why couldn't the cause lie in the watch itself?

F. Had the watch the cause within itself, it would have manufactured itself, or rather it would not have been manufactured at all, but would of necessity subsist by virtue of its own nature and from all eternity. Both conditions are absurd: therefore the cause of the existence of the watch is not in the watch itself.

E. I see that the watch could not have manufactured itself, for that would imply its own pre-existence; but why can it not exist by virtue of an inner necessity?

F. For two reasons, either of which is sufficiently convincing. First, if it existed of its own intrinsic necessity, there could not possibly have been a time when it did not exist; according to that, it must have existed from all eternity. Now it certainly did not exist before Peter Hele, the inventor of watches. Secondly, if it existed by virtue of an inner necessity, it must continue to exist throughout all eternity, that is, it could not be destroyed, it could not lose an atom, it would be unchangeable. And yet, I can file off portions of it, crush it, melt it; moreover, it changes constantly, as it keeps time: therefore, it does not exist of necessity.

E. I admit all that: the watch could not have created itself, nor could it have subsisted from all eternity as an uncreated being by virtue of its own intrinsic necessity; but there is a third possibility: it may by some happy chance have suddenly sprung into existence.

F. I might answer you with Wallenstein: "There is no chance"; or better, I might say, what men call chance is not a cause, but an absence of cause. The watch, and similarly the world, would have waited a long time for an existence, had it depended on the absence of a cause to call it into being.

But let us make our subject a little more concrete. Just as before Peter Hele's time, watches did not exist, so, previous to a certain definite time, human beings did not exist on this earth. We find human beings

existing at present. It is a settled fact that man has not evolved from the ape, or any other animal: therefore, he has been created; and there is a Creator, a being who corresponding to this production possesses supreme perfections. This being I call God, the Creator of the world.

E. Not so fast! Though your train of reasoning seems in the main logically correct, yet in your premises you have taken an unwarrantably wide range. Has it been proved that there was a time when human beings did not exist?

F. Why, it is precisely on this point that all modern science agrees! According to scientists, the earth was at one time a fiery-fluid mass at so many hundred or thousand degrees Reaumur; and previous to that, following the Kant-Laplace theory, it was a gas-ball. Certainly human beings could not have existed under such conditions; no, nor any sort of living organisms. "There was a time," says Wiener, for instance, "when the fiery-fluid condition of the earth would have rendered the existence of germs and cells utterly impossible. And as nothing but lifeless atoms had existence before the origin of animate being, the latter must of necessity have originated from the former, and must have been produced under very special conditions entirely unknown to us."[1] Now, if this be true of life in general, it must be especially so of man.

The human race therefore, has had a beginning: it is not eternal. The point on which men disagree at present is *how* man began to exist. And as they

[1] Wiener, Grundzüge der Weltordnung, p. 775.

will not on any condition hear of a Creator as taught by Christianity, they have taken refuge in Carl Vogt's theory of the evolution of man from the ape.

You must choose, therefore, either to honor an ape or some brute as your ancestor, or to admit the proof that there is a God and Creator, your whole "modern science" to the contrary notwithstanding. This God, therefore, is not merely the subject of our belief, but the subject of a scientific, well established conviction.

E. Very well, if it must be so; I take my position with Vogt.

F. Then you, like the rest of his followers, are driven there through perplexity, for science does not force you to it; on the contrary, it rather opposes the theory. The contrast between the organism of man and that of the ape is so marked, especially as regards brain capacity, that the development from ape to man, if possible at all, would have required an immense period of time, from which some fossil remains would certainly have been preserved. Moreover, had such evolution really taken place, the oldest remains of man which have come down to us, would show a lower order of development than under present conditions. Virchow, certainly an indisputable authority and one wholly above suspicion in this question, assures us of the contrary:

"If we study the fossil of Quaternary man, who must certainly have been nearer our ancestors in the order of descent or rather of ascent, we always find *man like ourselves*. Even as late as ten years ago, if a skull happened to be dug out of peat, or found in lake-dwellings, or in ancient caverns, people were at once on the alert for wonderful signs of a wild, wholly

undeveloped condition. The ape was scented. But things have gradually taken a turn. The troglodytes, lake-dwellers, and turf-dwellers prove to have been quite a respectable society. In fact, their brain capacity was such as might well excite the envy of many a man of our own day. True, our French néighbors have warned us that we cannot build much on the size of skulls; and as they may not have been filled exclusively with cerebrum, there was perhaps a greater amount of intermedial texture than in the brain of the present generation; moreover, the cerebrum, notwithstanding its quantity, may have been in a low stage of development. However, these are merely encouraging remarks for the consolation of wavering minds. *On the whole we are forced to acknowledge that the fossil type of lower human development has yet to be found.* In fact, if we take all the human fossils known and parallel them with the human race of the present day, we can positively assert that there is a much greater number of individuals of a relatively lower order of development in the latter than in the former. Whether the greatest geniuses of the Quaternary time have had the good fortune to transmit their bones to posterity, I do not venture to decide. But as a rule we conclude from the constitution of an individual fossil, the character of the majority not found. I will not do this. I will not assert that the few skulls found were typical of the whole race. However, I must say that *the fossil of an ape's skull, or that of an ape man which could really have belonged to a human being, has not yet been found.* Each new human fossil discovered has led us further and further from the problem. . . . . We can not teach it — *we can not claim as an acquisition*

of science that man has descended from the ape or any other animal."[1] — So far Virchow.

E. Why, this is indeed new to me! Why are these words of Virchow not quoted in scientific works?

F. Why not, indeed? The theory of man's descent from the ape is, as you see, an arbitrary assumption devised simply to evade the cosmological proof of the existence of a Creator; the fossil remains of antiquity bear witness against it.

Moreover, why is it that all these past centuries of which we have authentic account, have failed to evolve a man from a baboon or a gorilla? Why, have all the efforts of man's ingenuity failed (as we have seen in Berlin) to humanize these animals? Atheistic scientists can not certainly be accused of sparing their endeavors to undermine the argument of the existence of God by producing an example of such development. And if, according to Darwin's theory of descent, man is but a grade in the evolution from the lowest animal organism, why is there a standstill in man? Why does not this interior impulse towards perfection continue the process of development? Why, for instance, does not man gradually sprout wings? The desire to fly has not been lacking since the days of Daedalus and Icarus.

E. We may have wings yet, Father, if the successors of Mr. Lilienthal carry on his experiments with more success than he had.

F. Well, possibly.

What you said about experience, I could with greater justice turn to account in my own argument: you cannot demand an experimental proof of me when I derive man from a single act of the creative will of

[1] Virchow, Die Freiheit der Wissenschaft, pp. 30—31.

God. just as you cannot demand a proof of experience that I can read a certain book, or that I can travel to Rome. Even though I may never have done so, I am free to do it once, then never again. It would be absurd to say that A or B cannot travel to Rome, because he has never actually made the journey.

The case is different with your ape-theory, which is supposed to rest, not on the free determination of God, but on the interior constitution of the ape. If this disposition led at any *one* time to the development of man, why does it not lead to this result more frequently? Why do we not meet with similar transitions now? And, considering the vast difference in brain capacity between the ape and man, experience ought to furnish us fossil remains showing the degrees of transition in this development. But we do not find them, therefore we must regard your theory as exploded.

E. Do not call this *my* theory. I am satisfied with Virchow's conclusions regarding it.

F. Now, all this holds merely as regards the corporeal difference between man and the ape. A far greater gap and specific difference will be observed, if you compare the unchanging instinct and the imitative faculty of the ape with the intellectual activity and susceptibility to culture in man, as exhibited these thousands of years in the past in the buildings and inscriptions of the Egyptians and Assyrians, and as shown in his constant advance from discovery to discovery. Can you explain, for example, how the monkey acquired the human language? Attempts at an explanation have indeed been made; but the absurdities into which even a distinguished naturalist

has been betrayed, shows the desperate straits to which he was reduced:

"As monkeys certainly understand much that is said to them by man, and as in a state of nature they utter signal-cries of danger to their fellows, it does not appear altogether incredible, that some unusually wise ape-like animal should have thought of imitating the growl of a beast of prey, so as to indicate to his fellow-monkeys the nature of the expected danger. And this would have been a first step in the formation of a language."[1]

If this "bugaboo"-theory is correct, why have we, men, who are surely on at least as high a grade of development as Darwin's "unusually wise ape-like animal," not succeeded in elevating the backward monkeys to the grade of man and in teaching them our language?

"What was the origin of the human race?" asks Otto Henne-am-Rhein, a celebrated writer on civilization; and he adds: "The answer of Darwin and his school is familiar; but it is quite as well known that this highly esteemed philosopher and his gifted and earnest disciples can not tell how an Apollo Belvedere, a Last Judgment, a Hamlet, a Requiem, a Critique of Pure Reason, a Cosmos, the utilization of steam power, photography, and telegraphy, should have been produced by certain hairy animals climbing about on trees, while other hairy animals of the same species that still climb trees, never light a fire, cut a club, or even laugh; nor is there any prospect that they will ever learn. And yet we are related to these animals —the entire structure of the human body proves it.

[1] Darwin, The Descent of Man, Vol. I, page 55.

Who will solve the mystery? In reality, we have not yet gone beyond the beautiful conception of the author of Genesis, that God breathed His breath into the first man. If we could regard this as a fact, then everything would be solved."[1]

Yes, indeed, everything *is* solved. And since no other solution is possible, and since man must have originated in some way, it follows that we are forced to accept his creation as a fact. I am, at present, as you see, in England; before the Kulturkampf, I was in Germany. Now if there is no other mode of travel from Germany to England than through the air, by water, or through a subterranean tunnel, it stands to reason, that, if I did not travel through the air, or avail myself of the tunnel, I must have traveled by water; and I am certain of this fact, even though I may have slept during the whole voyage. Therefore *a pari:* a man has come from non-existence into existence. Now, if he has not taken the Darwinian route, and there is no other road possible but that of creation, then creation, and with it the existence of a Creator, is a fact; it must be accepted as a fact even though we have not seen it with our own eyes. What have you to say now to the cosmological proof? Has modern science quite done away with it, as you fancied?

E. You should have been a lawyer. There is logic in your argument; but do not ask me to answer you now; please go on, so that I may have something to think over to-morrow.

F. We have taken only *one* step; but in taking it you were obliged to make a *salto mortale* from ape to

[1] Unsre Zeit, 1881, p. 717.

man, in order to evade the cosmological proof. I assure you, you will have to take a few more to remain an atheist. In the first place, similar *salti* occur in the thousands and thousands of species of the plant and animal world. And here I am not arguing the question whether the fox and the dog are a variety of the wolf, though to me it does not appear very probable; it is possible, however, that many have been considered species, which are only varieties now become permanent. But that there should be no distinct species in general, that a lion should be nothing but a casual variety of the earthworm, the butterfly, or the strawberry, is quite too much for me! Everything has its limits. In ancient times, as you know, there was an athlete who was able to carry an ox; he had commenced with a calf and practised daily until the calf had grown to be an ox. A development of strength such as this may be reached by artificial means, but it has its limits. I can not conceive, for instance, a man's shouldering the "Blocksberg" and carrying it to the top of Mt. Rigi. However, an increase of human strength to such a degree would be less in quantity and, in any case, incomparably less in quality than the development of an earthworm, or, if you will, the smallest animalcule into a lion. I say rightly, therefore, that you must repeat your *salto mortale* as many times as there are different species of animals or plants, or you must yield to the cosmological proof. Does it still appear to you so untenable?

E. But you assume for each species a new creative act! That is certainly an easy way of explaining nature. Everything can be accounted for by a *deus ex*

machina. Has it never occurred to you that during the past millions of years there has probably been ample time for the necessary evolution? Besides, Häckel has shown that the embryos of different species resemble each other very closely, while the fully developed animals manifest the widest difference.

F. So you have taken refuge with Häckel! Do you not know that he has resorted to the basest fraud to prove what he wishes to prove? Three times has he brought forward the same cliché of an embryo and presented it as three clichés of different sorts. It is not astonishing that the three embryos looked alike![1] But apart from this, another *salto mortale* awaits you before you come to the *first* animal or plant species from which, according to Darwin and Häckel, the rest of the organic world is supposed to evolve.

And here again I agree with Wiener, and indeed with all modern scientists, that as a matter of fact organic formations are not eternal, whatever philosophy may say regarding the possibility of an eternal and, at the same time, mutable being. Just as in traveling from Germany to England I was obliged to choose one of three ways, and come by land, air, or water, so in this case there are only two ways of transition from the inorganic to the organic world, either the development of the first organism out of inorganic matter without a Creator — the so-called *generatio aequivoca* — or the assumption of a creative co-operation of God. The first mentioned does not

[1] Cf. "The Existence of God Demonstrated," Hammerstein, p. 85 (Burns and Oats, London, 1897); also the writings of Dr. Otto Hamann, "Professor Ernst Häckel in Jena und seine Kampfesweise" (Göttingen, Peppmüller, 1893).

correspond with experience; we must, therefore, accept the second and with it the existence of God.

That these are the only two conceivable ways, even Virchow acknowledged before an assembly of natural scientists held in Munich in 1877: "We are not in possession of any established fact which proves that a *generatio aequivoca* has ever taken place, that is a spontaneous generation in which inorganic masses, say, for instance, the association Carbon & Co., have ever spontaneously developed into organic masses. Notwithstanding this, I admit that if we seek to form a conception of *how* the first organized being could have originated of itself, nothing remains but to fall back on spontaneous generation. This is clear. If I refuse to accept a theory of creation, if I will not believe that there is a special Creator who has taken a clod of earth and breathed a living breath into it, if I want to develop a theory of my own, — then I must start with a *generatio aequivoca*. *Tertium non datur.* If I refuse to accept creation, and still seek an explanation, nothing else remains. This being the first thesis, I must go on to the second, and say: therefore, I accept a *generatio aequivoca*. An experimental proof, however, we do not possess. No mortal has ever seen the process of a *generatio aequivoca;* and every one who has maintained that he has, has been contradicted, not by theologians, but by scientists."

Well, what about the cosmological argument? Do you still think it has collapsed before "modern science"?

E. You overwhelm me with arguments and authorities; still, I will not give in yet. Even though a spontaneous generation may not take place at pres-

ent, other conditions may have prevailed in primitive epochs which could have effected such a generation. I appeal, therefore, to an unknown cause of this kind.

F. An "unknown cause"? That reminds me of certain patrons of the judicial courts. If they are discovered suddenly in possession of a horse which has disappeared somewhere else, they have always purchased it from an "unknown man" at the market. But the judge unfailingly compliments them: "It is very peculiar that just you should always buy something of an unknown man at the market." However, it might happen that a horse-thief old in the business would actually buy a horse honestly from an unknown person; but that life should suddenly, and independently of exterior influence develop from lifeless matter, — life, which, according to observations conducted through thousands of years could not possibly have lurked in it, — no one can ever convince me of that! Have you anything else to adduce against the cosmological proof?

E. Oh, many things, I suppose, could be brought forward. But what you have read to me from Virchow has made an impression on me. If there are facts which can be explained in no other way than by accepting a creative interference, and with it a Creator, then one is compelled, even by science, to accept a Creator.

F. If it is not too much for you to-day, we will just touch upon the teleological proof, or the design-argument as it is called.

E. Yes, this proof is in rather ill repute; I should like to see you handle it.

F. The world is spread out before us. "Modern

science" describes it as a structure, which, without a uniform plan (for it denies an architect), has reached its present state of perfection by means of a series of fortunate accidents, or rather of impossible *salti mortali* from inanimate matter up to thinking man. Christian philosophy, on the other hand, regards it as a whole, created by distinct acts according to a uniform plan. Now, look out upon the world, and tell me what origin stands written on its forehead: Is it chance or design? How does it happen that every insect, every worm, every mammal, finds its corresponding nourishment? Whence comes the instinct of the field-mouse to gnaw off the sprouts of the garnered corn, to prevent its growth? How is it that the male of the horned beetle in the larval state hollows out for himself a cavity twice as large as the female provides for herself, although in this state both insects are of the same size? Does the male know anything of his future horns, much larger than those of the female, and which will need more space? Who teaches the cuckoo to distinguish the nests of insect-eating birds from others, so that she may lay her eggs in those only whose owners will provide proper nourishment for her young? Who has taught the bee to fix at 70° 32′ the acute angles of the rhomboid with which she closes her cell, securing in this way the most economic form, fixed at 70° 34′ by mathematicians of the first rank (owing to an error in the table of logarithms)?[1] How is it possible for the funnel-roller (*Rynchites betulae*) to cut in the leaves of the birch an evolute, for the computation of which mathematicians use the differential and integral cal-

[1] Cf. The Existence of God Demonstrated, p. 163.

culus?[1] And who has instructed the burrowing wasp (*genus Odynerus*) in anatomy, so that it can wound and paralyze without killing the insects that are to serve later on as food for its progeny?[2] How is it that the atmosphere is mixed in just the proportion which corresponds to the breathing organs of the whole animal world, and that, of the all but infinite number of possible combinations of different gases, that one actually exists in which we can live? How is it that the inhabitants of the earth are provided with exactly the temperature most conducive to their particular organism, with a force of attraction corresponding to their strength, and an atmospheric pressure bearable by their structure? The temperature might, for instance, be several thousand degrees Réaumur; or, as would be the case on many of the heavenly bodies, our weight might be several tons and pull us to the ground; or the atmospheric pressure might be a hundred times greater and crush us to the earth. Whence comes that remarkable circulation of water, which nourishes the vegetable world as rain, sinks again into the earth, is purified and mixed with useful minerals, and, bubbling forth from the rocks, affords the fish a suitable habitation in brooks and rivers; then, flowing to the sea, is evaporated by the sunbeams, forms clouds, and falls again as rain? How is it that water — one of the few exceptions — does not become denser with continued reduction of temperature, but has its greatest density and consequently its greatest weight, at four degrees above zero? Were it subject to the universal law, ice, instead of floating on

[1] Cf. The Existence of God Demonstrated, p. 165.

[2] Id., p. 154.

water, would sink; the sea would then be frozen to a block of ice, and the intense cold would soon render it impossible for man to live on the earth. How does it happen, finally, that the lifeless minerals group themselves into crystals with such mathematical precision?

If you say that this is the work of chance, then I say with the same, and even with greater right, that Goethe's "Faust" is nothing but fly-specks; that Goethe never conceived its plan; that accidentally he had several sheets of white paper in his room, and in his absence the flies by a happy chance left the marks of their presence in regular order so as to produce the letters, verses, and scenes of "Faust". This I call a "scientific" explanation of the existence of "Faust". On the other hand, an attempt to conclude from the existence of this masterpiece that a poet lived who planned "Faust", would be quite as contradictory to "modern science", as to conclude from the wonderful harmony in nature the existence of a Creator.

If you explain the adaptation to an end manifest in the whole universe, by the Darwinian theory, or by a mere impulse towards adaptation, whence, let me ask, is the esthetic in nature? Whence come the beautiful designs on the wings of butterflies — designs which have obviously no further practical purpose? Whence the beauty of the landscape, whence the Alpine glow, the aurora, the rainbow, the starry heavens in all their glory? Is this beauty also the result of mere chance?

If all this is the effect of an unknown, arbitrary, blind impulse to conformity, and not the result of the voluntary act of a personal Creator, omnipotent in

carrying out His designs of wisdom and beauty, — how is it, for instance, that the unsymmetrical position of the heart and other interior organs of the human body is not detected in the exterior? As it is, there is a most beautiful symmetry between the right and the left side of the human body. How can you account for this?

E. But, Father, I do not deny that there is a conformity to plan in the universe.

F. If there is a conformity to plan, then there must certainly be someone who planned.

E. Yes, in case this conformity in nature does not proceed from inner necessity in nature itself.

F. But who is supposed to have endowed nature with such necessity?

E. It has been in it from all eternity.

F. Then you return again to the absurdity of necessary beings which are at the same time not necessary, because mutable. No, my friend, there is no absolute necessity that the bee, for instance, should construct its angle at 70° 32′: this is only a conditional necessity, one with which the Creator of the bee has endowed it, — a necessity which once imparted must afterwards perforce produce its effects. It is not due to chance; and the bee has not made the computation. But a computation is there, and no one else could have made it but the One who created the bee. Now, candidly, what do you think? Has science done away with all the proofs of the existence of God?

E. You will have your laugh over it, Father.

F. Well, my laugh will not do you any harm, if it leads you back to your Father and Creator in heaven. Allow me to read you a passage from Pesch's

"Welträthsel". It will be a fitting conclusion to the thoughts I have just placed before you:

"Thus it is demonstrated," Fr. Pesch writes, "that this *one* intelligence is not to be sought in cosmic conditions. Because these are multiple; every multiplicity of means which works unconsciously to one uniform end, inevitably necessitates the assumption of an indivisible unity exterior to that multiplicity. Just as the various materials and constituent elements of a work of art cannot arrange themselves by virtue of their own inherent power, so the countless individual parts of this universe could not have arranged themselves in accordance with the highly complex order of the cosmos; for this, an all-embracing power and intelligence is postulated."[1]

[1] Pesch, Welträthsel I, n. 463.

3. Objections.

Edgar. After our conversation of yesterday, I must confess, reverend Father, that the enigmas of the universe can scarcely be solved except by the assumption of a personal Creator. Nevertheless, it seems to me that this assumption likewise involves contradictions. The existence of the world is, therefore, a riddle, and will doubtless remain one.

Father. And what are these contradictions, may I ask?

E. In the first place, we find in the world not only what is conformable to plan, but what is distinctly opposed to it, for instance, the eruptions of volcanoes involving the destruction of whole cities. Your teleological proof seems to me valueless.

F. My dear friend, if your watch fails to keep time, do you conclude that it is not the work of a watchmaker?

E. No, rather that the watchmaker was a bungler.

F. With as little right can you conclude from your alleged discords in nature, that there is no God, and that the teleological proof lacks basis; the utmost that you can conclude is that this God is not all-wise. To prove the existence of God requires but one, incontrovertible instance of conformity to plan in the construction of the universe.

E. But these violations of the law of adaptation prove, at least, that this God is not so wise as you assume.

F. Not even that is proved by your hypothetical discords. First, you must not overlook the fact that the world as something created, therefore finite, cannot be the embodiment of all perfection. It could be longer and broader; it could be older, more beautiful, and also better adapted to the end; the human organism, for instance, might have been rendered less liable to contract diseases. God alone is infinitely perfect; the world cannot be, nor is it supposed to be perfect. But it is one thing to be perfect in a merely finite manner, another to be actually discordant and contradictory. The world does not possess all conceivable perfections, nor with equal truth does it abound in discords. What you regard as discords, volcanic eruptions, for instance, prove at most that greater precautions against calamities might possibly have been made. And even this is not proved in all cases. It is precisely these apparent defects and irregularities which, in the hand of God, are often the means of attaining higher ends; for example, they maintain in man a consciousness of his own weakness and his dependence on God. — Similarly you will find in the rest of creation things which, judged from a narrow circle of ideas, appear discordant, but, viewed from a higher standpoint, are wonderfully adapted to the end. To the insect, for instance, the existence of insect-eating birds is a disadvantage; but, for creation in general, it is a great benefit, as the insects would otherwise destroy everything. Apparent exceptions such as these show all the more clearly the conscious plan of the universe as a whole; and if any of these exceptions still awaits an explanation, we are safe in assuming that it admits one.

Besides you cannot hold God accountable for certain misfortunes, especially in the social life of man; on the contrary they must be ascribed to their true origin, the perversity, the sins of man, to whom God has given a free will, and whose perversity He does not always check, even if He has the power to do so.

E. If you turn to the moral order and free will, reverend Father, then let me say a word about hell, which God, as you conceive Him, is supposed to keep in readiness for sinners. I cannot believe in a God who consigns his creatures to eternal damnation.

F. And why not?

E. Because such a Being would be indescribably cruel.

F. You have gone again beyond the mark. But, granted that it really is cruel, that would not weaken the proofs of the existence of such a Being. My arguments prove that a God exists, and your objection, even were it well-founded, proves at most that this God is cruel, not that He does not exist.

E. Would you have me believe in a cruel Creator?

F. Certainly not; for it is not cruel to inflict on a person a punishment which he deserves.

E. But is it not cruel to punish with an eternal punishment a sin which lasted perhaps but a moment?

F. Then it would also be cruel for the state to sentence to death an anarchist, who has blown up the whole parliament with a dynamite bomb.

E. But the criminal's death like his crime lasts only a moment.

F. Not at all: it deprives the criminal of earthly life for all eternity. In the same way hell deprives him of heavenly life, the vision of God, for all eternity.

E. But hell, according to your view, adds positive torments.

F. Yes, meted according to the sinner's deserts.

E. But it is not always in the power of the sinner to avoid sin.

F. Certainly it is; for in case it is not in his power, the act or omission loses for that very reason the character of sin. According to Catholic doctrine at least, God dispenses to all men sufficient grace to be saved, and allows no one to be lost who does all in his power. Lutheran doctrine, of course, takes quite another view of the matter; for the Smalkald Article condemns as an error of papistry the Catholic principle: "Man has (after the Fall) a free will to do good and to avoid evil, or conversely, to omit good and do evil. . . . If man does all in his power, God will certainly give him this grace."[1]

The Calvinists go even further; they teach directly that God has predestined a portion of mankind to hell, and that, whatever efforts after virtue these persons may make, they cannot escape their destiny.

E. I am not at all concerned about Luther, or Calvin. But even your God is cruel, for He should not give man a freedom, the misuse of which will plunge him into hell.

F. In that case God would not be as good as He is; for it would be impossible for Him to reward with Heaven the good who make a proper *use* of their freedom. Man under such conditions would scarcely differ from the brute.

E. Well, at least God should not give free will to

[1] Smalkald. Art. Von der Sünde (Ausg. v. Walch, Jena 1750, p. 306).

those who He foresees will make bad use of it. A father certainly does not give a revolver to his son if he foresees that the boy will shoot himself, whether on purpose or otherwise.

F. Your view would ensure a fine condition of society. Each one could say to himself: It is impossible for me to be damned, otherwise God would not have given me free will, in fact, He would not have created me at all. Consequently, I can calmly take every license, give myself up to every crime, as I have nothing whatever to fear from hell.

E. But you forget, reverend Father, that it is precisely that sort of men whom God would not have created, or at least the sort to whom He would not have given free will.

F. Whatever way we view it your postulate is a very strange one. It places the Creator in a very unworthy dependence on His own creatures; He must needs first ask them whether they will abuse free will, and whether He may accordingly create them. Under such conditions the universe would resemble a state, in which the absolute monarch would have to abstain entirely from energetic and effective use of the penal code.

No, my friend, God is not merely all good and all merciful, He is likewise all just, and necessarily so; He is merciful towards the good and just towards the wicked, — meting to each, not merely with temporal, but also with eternal measure, punishment as well as reward.

E. I shall never be reconciled to this.

F. Why should not the sinner be eternally damned? Why not, if he has allowed the time of

probation to pass heedlessly here on earth, while at every moment the arms of divine mercy were open to him? Beyond the grave there is no conversion. Where the tree falls there it lies. It is to himself that the sinner must attribute his eternal misery. God shall however be glorified, if not by the sinner's happiness (as was His design in creating man), at least in the exercise of justice. Moreover, God knows how to draw profit for the rest of mankind from the sinner's fall. Many a bishop who has come upon a traitor among the clergy of his diocese, may have drawn consolation in the memory that there was a Judas even among the apostles.

E. But apart from cruelty, Father, your God implies a contradiction.

F. Well, what is it?

E. You have just proved clearly that the universe can not subsist of its own power, of its own intrinsic necessity, because it is mutable. Hence God can with as little reason subsist of His own power, since He too is mutable. And since He cannot, according to your assumption, exist by virtue of a power exterior to Himself, i. e., He cannot have been created by another Being, He cannot, consequently, have any existence.

F. I shall strengthen your objection by quoting a concrete example of what you call His mutability. When God revealed the coming of the Deluge, Holy Writ tells us: "It repented Him that He had made man on the earth."[1]

E. Very good; what answer can you give to this?

F. I say that, as regards actual change in God, it is simply out of the question. Holy Scripture presents

[1] Genesis 6, 6.

Him as speaking after the manner of man. In reality God is immutable in His determinations; what He wills and accomplishes at any time, He has decreed from all eternity. It is only the human element which changes; and, according to the good or evil demeanor of man, God measures out to him reward or punishment. The one as well as the other, He has willed from eternity according to the different moral attitudes of man. Were God mutable, He would not exist of Himself, but would have been created by another being, and this last by another, and so on until you would come to an immutable being existing by virtue of His own power. Either that, or you would assume an infinite series of Creators without an uncreated being at its head. That would be as great an absurdity as a genealogy without a progenitor. Whoever would maintain the existence of such a series, might just as well say that he had eaten several eggs, a second, a third, etc., but not a first. The other assumption, on the contrary, that God is the fundamental cause of all being precisely on account of His immutability and His existence of intrinsic necessity from all eternity,—this is not only not a contradiction, but the purest actuality.

E. But did not the mere production of the world bring about a change in God, spend His strength for instance, or, at least, enlarge His dominions?

F. Were He finite, limited, as we are, that would be true; but if He is, on the contrary, infinitely perfect, it is impossible. The greater one's store of strength, the less fatigue in his work; therefore, He who possesses infinite strength cannot possibly feel fatigue. And as to enlarging His dominions, God already in-

cludes in Himself all perfections; the increase in His power by the creation of the world would, therefore, be as little and even less than the increase in knowledge of a professor of mathematics, were a child to inform him that two times two is four.[1]

E. These abstract ideas are more familiar to you, Father, than to me.

F. You lack only facility in handling them, my friend. For I see you have grasped the fundamental idea, namely, that a mutable being cannot include in itself the reason of its own existence, hence we must finally assume the existence of another being, necessarily self-existing. This is in fact the main point in the cosmological argument; to understand it, however, requires some philosophical depth. This one thought makes short work of pantheism or atheism. And if in the future other opponents of the cosmological proof should arise and attempt to explain the world without a Creator, in a way different from Hegel, Schopenhauer, Darwin, and Häckel, — this one idea, namely that the universe is mutable, that there is constantly taking place within it growth and decay, therefore, it cannot subsist of an inner necessity; that this very fact postulates another necessarily existing being as the fundamental cause of all being, — this idea alone will strike at the very foundation of their theories.

This was grasped even by Aristotle, whose train of

[1] For a fuller argument on this point see Hammerstein's "The Existence of God Demonstrated," p. 31 (London, Burns and Oates, 1897). In the same work may be found further objections to the existence of God (pp. 262—302). The views of Spinoza, Schopenhauer, David Strauss, Spencer, Helmholtz, Kuno Fischer, Hartmann, Büchner, Tyndall, and Schneider are discussed.

thought is given in the following order by Father Pesch :

"As the motion and change in the universe proceeds from some moving principle, so this motion — even though considered progressing from all eternity — postulates a moving principle which, as the presupposition of all motion, must in itself be immutable. (Or popularly expressed : The active must always precede the passive.) This consequence cannot be weakened by the assumption that motion in material things results from their mutual action on each other. Because the active principle must always include what the passive is going to become, the same thing cannot therefore be simultaneously, and in the same meaning, active and passive. The existence of the mutable presupposes the immutable. It is absolute, inasmuch as it cannot be conceived as non-existent. . . Changeless, the Divine Being rests in the one thought in which God thinks Himself ; in this subsists His life and happiness." [1]

God is, therefore, the fundamental cause of all being. He is absolute, and of necessity loves and wills His existence. He disposes created things, because, when, and as He wills; He gives them being, or does not, just as He wills. In virtue of this freedom, He at one time created out of nothing the whole universe, and indeed (if we follow the Kant-Laplace theory) in the form of an immense gas-ball. This rotating on itself cooled ; and, according to mechanical laws and by virtue of the centrifugal force, separated into the various heavenly bodies. Finally, our earth appeared as an individual planet ; at first, as a gaseous, later, as a fiery-fluid body ; finally, after a still greater lower-

[1] Pesch, S. J., Welträthsel I., n. 456.

ing of temperature, as a solid, — devoid, however, of any germ of organic life.

E. If you have studied the Kant-Laplace theory from Kant's own works, Father, you are greatly mistaken. Kant has built his theory more on the imagination than on the principles of mechanics, as has been explicitly proved.

F. I have not taken my views either from Kant or Laplace. The "Système du Monde" by the latter is rather difficult to read. But some years ago I came across a "Cosmogony" by Carl Braun, S. J.,[1] in which the subject is thoroughly, and, in general, cleverly treated. I may have given his mathematical concepts; however, what I have to say about organic life is quite independent of mechanics.

E. Well, we left the earth solid but devoid of life.

F. By degrees it cooled so that organic life could flourish upon its surface. But where was life to come from? It was only through another interposition of the divine creative will that the first cell could be obtained from which the various species of plant and animal life evolved.

There was still wanting to the whole a king, a being who could think and will, who could recognize and love his Creator. Then God created man, to His own image and likeness, endowing him with reason and free will.

This is the only possible solution of the world's enigma. Without God, and out of nothing, even out of eternal, unorganized matter (if this were possible), you can never explain the world. With God, everything is explained, at least all contradiction is done

[1] Münster, Aschendorff, 1889 and 1896.

away with; for of course we are unable to penetrate the depths of the Divine Being. Think, for a moment, how many created things are veiled from us. This much alone is clear to us: The only possible explanation of the universe is obtained by the assumption of a Creator extramundane as well as personal, i. e., one who thinks and wills. The opposite theory, the so-called monistic or pantheistic, not only leaves the mind in darkness, but of necessity leads to absurdities.

The inmost being of God is then unfathomable to us. Nevertheless, those perfections which He has imparted to the world, must exist in Him, the Author of the world, in an incomparably higher degree. If the world occupies a space immeasurable, bordering on the infinite, God's presence must transcend even these limits; if the world is beautiful, the beauty of God must be inexpressibly greater; if man can think and will, the Author of his existence, the Being who has devised and willed man's creation, must possess these prerogatives in a far higher perfection; if it is a perfection in man to be virtuous, especially to be truthful in his manifestation, this must be true of his Creator in a manner indescribably more perfect.

E. Your idea of God is truly magnificent!

F. But we can penetrate a step further into the depths of the Godhead. God must possess all imaginable perfections not only in a very high degree, but in a degree absolutely infinite. This follows from a concept of a being subsisting with absolute necessity. This infinite perfection is evident, first as regards the duration in time; that is, God must not only surpass in age the whole universe as He has created it, but He must be infinite in age, that is, He must be

eternal. Because if He were not eternal, He must have been created by another; were He not eternal, He would not of necessity exist, but He would exist in such a way that He could also not exist; therefore, He had no beginning, and He will never cease to be. And what holds true of His existence in general, is true likewise of all His attributes. If He did not possess infinite knowledge, infinite power, infinite veracity, then these attributes would be capable of increase; for instance, what I do not know, I can still learn. But if these attributes of God were capable of increase, then God would suffer a change; any change is repugnant to the concept of a being existing of necessity: therefore, God possesses all imaginable perfections so infinitely that they are not capable of increase, and so necessarily, that they cannot be diminished by any means whatever.

If you wish to draw a further conclusion, it follows directly from the foregoing that polytheism is utter nonsense. There can be only *one* God. Because were there two Gods, each would be mutually limited in His power, neither would be infinitely perfect, neither would be God.

The one God, who forms an absolutely necessary postulate of science, is, therefore, the first cause of all actual and conceivable existence.

E. Yes, as soon as you convince me that God forms the necessary *postulate of science*, I will be reconciled to the idea of His existence.

F. I have still hope of convincing you. However, I would like to see you give your thoughts a more practical turn. God the Almighty, the beneficent, is also your Creator. You are, therefore, in duty bound

to acknowledge and to honor Him as such; you are in duty bound to thank Him for giving you being; you are in duty bound to commend yourself to His goodness by prayer. He, the infinitely perfect and, consequently, omniscient God, sees every motion of your heart, sees, therefore, every prayer. Turn to account your illness, your isolation, and pray to your Creator and Lord, to your Father in heaven. It will not injure you, of that you may rest convinced; and it may be of great advantage to you for time and eternity.

4. God the Fundamental Source of all Justice and all Duty.

Edgar. That was a very instructive conversation last evening, Rev. Father. I have learned to view matters from another standpoint. It is in the end more in accord with the spirit of science to consider matters from all sides. Then, too, I have been reading Pesch's "Welträthsel", in which little mercy is shown to atheism.

Father. But have you prayed?

E. You know how to put point-blank questions, Father. Yes, I acknowledge my weakness: I have prayed, but only conditionally. I reasoned in this fashion: if there is no God, if there is nothing but this tangible world, and if with this life all is over, it cannot do any harm to say a prayer; at most it betrays but a little weakness for which I am accountable to no one. If, on the other hand, a God exists, to whom I owe my being, and before whom my inmost thoughts lie bare, then I am really doing myself a great injury in ignoring Him. And so I prayed.

F. How, may I ask?

E. Oh, I said the "Our Father" as I learned it at my mother's knee. It was the first time for many a year. However, I was obliged to force myself to it. It seemed to me a contradiction.

F. In what way?

E. You know yourself that the modern science of to-day pays homage chiefly to monism; it does not admit an extramundane God. Of course, the first principles of this so-called science are, as I see now, rather thread-bare; still, I do not understand why so many learned men deny the existence of God.

F. Because it is not at all agreeable to keep the ten commandments imposed by this God.

E. But what have scientific convictions to do with practical life?

F. Very much; for it is an old law that what one wishes to believe he readily believes. Suppose a lawyer has a case to plead. After some study he will be almost convinced of the justice of the case entrusted to him; while his opponent will just as firmly maintain the opposite to be true. Now, if there is a God who has said: "Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," — unless the doctrine of the eternity of hell is an idle tale—woe to those who transgress these commandments. They have no peace, until they are reconciled with God, or — if they will not consent to that, nor amend their lives — until they persuade themselves there is no God. And if, in spite of all their efforts, they cannot convince themselves of this, they will, at least, hold as an unimpeachable dogma that God is all-merciful, — therefore, that there is no hell.

Now, contemplate the social condition of the modern cultivated world, and you have the key to the real or pretended infidelity of so many of these savants.

E. Is that your conviction?

F. Certainly it is. Were the existence of God a truth having no more bearing upon practical life than

the Pythagorean theory, there would be no atheists. Hence they employ every mode of fallacious reasoning to set aside the troublesome Judge with His moral code and eternal punishment.

This is the only conclusion I can draw when I see so many pretended results of natural science. Some time ago it was an accepted fact that Langenbeck (if I am not mistaken) had succeeded in proving that the shape of the skull was so varied in the different races, that it seemed impossible for them to have descended from one pair. At present it is the tendency to refer the origin of all these different races not, indeed, to a single pair, but even to an ape, and still more irrationally to a single protoplastic cell without skull or brain. Now, why this radical change? Because the authenticity of the Mosaic account of the creation, and with it the Sacred Scriptures and Christianity in general, must be done away with in some way or another; they think, if they can accomplish this, they will be able to deny with impunity the existence of the Creator.

E. You believe then that the burden of the Christian moral law is the principal cause of infidelity?

F. Certainly it is. Doubtless there are many who join the ranks simply because others do so; and there are others, perhaps, who hope by the establishment of a new philosophical theory to make a name for themselves. Now, in case an aspirant of this latter class does not possess the genius of a Kepler or a Newton to discover new truths, he helps himself, consciously or unconsciously, by inventing new errors, and, of course, instinctively selects such as will pander to the popular taste. In this way a system is built up in which not the doctrine of the cross, indeed, but the doctrine of

"sound sensuality" is taught. This is the secret of our modern philosophy!

E. Your judgment is severe.

F. But true.

E. Not quite so, as I see it. For there are many upright Protestants who, though not denying the existence of God, yet deny that His existence can be demonstrated.

F. There you are right. The "Kreuzzeitung" furnishes an example of this in a review of my work, "The Existence of God Demonstrated". Our reviewer thus expresses his opinion: "If the existence of God can be so logically proved, then all those who attend the Roman institutions of learning, in which they receive such clear and irrefutable proofs of the existence of God, should carry with them through life an ineradicable belief in God."[1]

E. Exactly; and what have you to say to that?

F. I say that the "Kreuzzeitung" has mistaken evidence for simple certainty. It is *evident*, for instance, that three is more than two; to doubt this would be impossible, no matter how much we would like to. On the other hand, it is a matter of *simple certainty, but not evident*, that the Jews originally came from Palestine. Now, were it a man's interest to throw a doubt on this truth (say, to secure an inheritance), he could finally persuade himself, even against reason, that the fact is not after all absolutely certain. So with the existence of God, with His ten commandments, and His eternal punishment: when the moral restraint grows too uncomfortable, and the human intellect seeks to get rid of these truths, it can in a

[1] Neue Preussische (Kreuz-) Zeitung, Dec. 22, 1891.

measure succeed, notwithstanding the solidly established proofs of the existence of God inculcated in "Roman" schools.

The "Kreuzzeitung" seems to assume that no proof is really sound if it has ever been disproved, whether logically or illogically. But that is not so. Moreover, the "Kreuzzeitung" describes a very odd circle in its reasoning. It expresses belief in the existence of God. Why? Because that existence is proclaimed in the Bible. But why believe the Bible? Because the Bible is the word of God. But how is that known? How is it known even that God exists, until this knowledge is gained from the Bible?

E. Well, let us leave the "Kreuzzeitung" to get out of its circle. But even your conclusion is not entirely legitimate, for there would be a moral law just the same even if God did not exist. But, perhaps you would accuse agnostics of having thrown all sense of justice and duty overboard?

F. Not so fast, my friend. Let us analyze more carefully your moral law without a God. To what lawgiver and what judge would it render us accountable?

E. To the state.

F. But what if I myself, for example, were at the head of the state? If I were an absolute monarch, I could then, like the king of Dahomey, put my people to death at the merest whim.

E. But that would be contrary to reason; a man ought to act rationally. I think with Kant that autonomous reason is man's law.

F. But by what right am I bound to obey my queen, Reason? She is not older than I, she is not

higher than I, she is not better than I. Neither has she created me, nor have I bound myself by contract to obey her. And besides (you are a lawyer), how can there possibly be any judicial relation of dependence between me and my reason, since we are fundamentally one?

E. If you demand a right for this dependence, then I, too, can put a question: What right has an extramundane God to require my submission?

F. By a right that can be very simply stated: He has created you out of nothing; you are His property, just as a picture is the property of the artist who painted it, if the paint, brushes, and canvas are his.

E. There is some truth in that; but isn't it possible for me to establish a title for the judicial and moral order independently of God, the Creator and, as it were, the Monarch of the universe? I can say: "The law is the public conscience: immorality is doing what the state forbids."

F. In that case you are forced to deny the existence of every moral virtue in a colony in which a state government has not yet been organized. You must maintain that everything is morally lawful that is not directly forbidden by the state — for instance, to lie.

E. But that would be opposed to the *spirit* of the state laws.

F. Why trouble yourself in the least about the state and its laws? What is the state to you? Has it created you, or have you promised it obedience?

E. Let us suppose I have promised.

F. That does not help the matter. For what obliges you to keep your promise? If there is a God who has created you, then He, of course, can force

you to keep it; but if there is no God, why should you not be just as faithless to the state as individuals are to each other when they lie, deceive, steal, and murder? If there is a God who by His omniscience sees all things, thoughts as well as deeds, who by virtue of His justice weighs out exactly to each individual after death reward or punishment according to merit, and, by this very means, equalizes that which is often unequal in man's lot here below, — then there is sufficient sanction for good and evil. But if there is no God, then the state with all its judicial power and activity does not offer sufficient sanction; neither are the penal code and the police force of themselves sufficient to punish, nor is the conferring of state honors an adequate reward. As soon as you deny God's existence, it is all over with the state and social order. But one law then dominates, that of brute force — the universal "struggle for existence", as is the case among tigers, snakes and hyenas.

Nor are these mere speculations, but thoroughly practical truths. Of course, the belief in God will never be so entirely obliterated as to cease to exercise an influence on public morality; but the alternate weakening and strengthening of this belief produces a corresponding increase and decrease in crime. This was fully exemplified in Prussia during the "Kulturkampf". The war against positive Christianity, particularly during Falk's ministry, necessarily resulted in weakening the belief in God, especially among youth. And what are the criminal statistics? In the six years from 1872 to 1877, the crimes among minors increased from 693 to 1,197, and those of adults from

7,843 to 11,152. Investigations of criminal records from 1872 to 1878 show an increase as follows:

	1872	1878
Insults to rulers	134	1,994
Lese-Majesty (resisting state authority)	4,787	7,273
Crimes and offenses against public order	5,360	10,724
Counterfeiting	76	485
Perjury	59	1,194
Libel	250	605
Crimes and offenses against morality	1,262	2,661
Murder and manslaughter	171	297
Assault and battery	9,906	19,135
Extortion	87	280
Bankruptcy	233	801
Arson	270	425

You can verify these statistics in the accounts of the Privy Councilor of the Prussian Ministry of Justice, M. Starke, of whose book ("Crimes and Offenses in Prussia," Berlin, 1884) I have availed myself. During the following years, crimes among minors again increased, from 13,313 in the year 1878 to 19,353 in the year 1881. If this continues we shall assuredly make great progress in "practical Christianity"!

E. And are these really supposed to be the fruits of the "Kulturkampf"?

F. Well, what other explanation can you give? In the mean time let us make a summary of our proofs as drawn from the moral order. There is a difference between good and evil, between right and wrong. This difference, and the obligation to do good and avoid evil, cannot be explained if we deny the existence of a God who has created us. Therefore, there

is a God: or you must give up all hope of explaining scientifically the difference between good and evil. Whatever might be added to this proof would only detract from its clearness. Meanwhile allow me to read you what Schopenhauer says on the subject:

"All pantheism must finally suffer shipwreck on the imperative demands of ethics. If the world is a theophany, then everything done by man, and even by the brute beast, is equally divine and excellent; nothing can be condemned, and nothing praised: therefore, there can be no ethics."[1]

I would like also to add a passage from the "Welträthsel"; this will summarize the subject of our conversations of the day before yesterday, yesterday, and to-day.

"Our knowledge reaches to the essence of the divinity. God, as uncreated, absolute being, is the pure reality, is infinite. In the self-existing Godhead, being possesses the fundamental source in its essence: but that being, which flows from the essence of the essence, admits of no limitations; it embraces all conceivable perfections. In God is found all that we perceive perfect in created things, but without their limited peculiarities. God's knowledge is truth in its essence; our knowledge is only a weak reflection of His.

"God is infinitely happy and sufficient in Himself, because He possesses absolute truth, goodness, and beauty. God did not create the world that He might acquire what He did not possess; He created it out of goodness, with a free determination of His will, in

[1] Schopenhauer, Die Welt als Wille, II, p. 677.

order to impart to creatures in a certain measure what He Himself possesses.

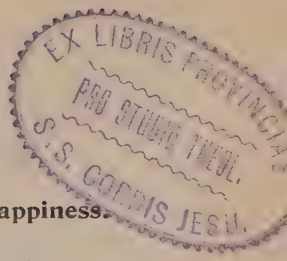
"God's creation is an image of the divine perfection, an expression of His immensity, His fullness; hence, the astonishing extension of the world in time and space; hence, the overpowering superabundance of the various beings and complex arrangements of nature, together with the greatest simplicity of means. But the world cannot be absolutely perfect, for God alone is absolute perfection; and because it is temporal and limited, it is burdened with imperfections and evil.

"And because we acknowledge God, we acknowledge in our reason a divine, sacred norm, an inviolable moral law. This law comprises the commands by which the eternal wisdom of God regulates the voluntary acts of rational creatures, and is made known to us by the light of reason. This moral law has its deepest foundation in our relation to the final purpose of creation; and its contents are determined by the fundamental principle that we are bound in obedience to God to observe the order which He has established in us and in nature. The formal basis of all morality is, first, reverence for God, the absolute good; secondly, respect for our reason, in which the divine will is expressed. Our primary duty, therefore, is to subject ourselves to the authority of God; our secondary duty, to develop and preserve in ourselves and in others the highest type of human dignity."[1]

This will be enough for to-day. However, I again beg you to pray. And I would also advise you to make a little examination of conscience, as to the

[1] Pesch, S. J. Welträthsel, I, n. 407.

causes that have obscured the belief in God which was certainly yours in childhood. Should you feel bound to ask pardon of God in this regard, I beg you to do so from your inmost heart humbly and sincerely.



5. God the Source of the Highest Happiness.

Edgar. I am glad to see you again, Father; your last discourse interested me greatly. But, indeed, if you have any more proofs of the existence of God to besiege me with, I do not know what will become of my fortress of nature with all its bulwarks.

Father. Are you not satisfied by the proofs already given?

E. My understanding is, perhaps; but the heart must have a share. While it may be impossible to explain the existence of the world with its motions, changes, and wonderful order, and especially the difference between good and evil, without a Creator, the source of all being, truth, and moral good, still this does not persuade me. On the one side I have the alluring pleasures of life, an unbounded freedom of thought and action; on the other, that is, as soon as I acknowledge God, I feel myself bound, robbed of my freedom, and everything appears gloomy.

F. Let us consider the matter a little more closely, both as regards the pretended delight and happiness of free thought, as you picture it, and the gloom in which you find yourself plunged by the recognition of God. Does atheism really make its votaries happy? And here I do not necessarily refer to its leading one finally to the eternal torments of hell; we will leave that out of the question. I only ask, does the atheistic philosophy of life ensure its votaries even earthly happiness?

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Take, for instance, an atheist, rich, young, in good health, honored, and loved by every one, — is he really contented? Is not the fact continually forced upon him, that each day brings him nearer and nearer to old age and death; that all this good fortune will last only a few decades at the most? And does he not live in the painful uncertainty of the question: "What then?"

Grant, however, that he has succeeded in so benumbing his faculties, that he never thinks of death, — does his life really satisfy him? Do not even balls, concerts, theatres, and romances disgust him, as soon as the first charm of novelty has worn off?

But remember that we have presupposed the most favorable conditions in order to find a happy atheist. Now take those men who, according to popular ideas, are not happy; take, for instance, the great masses of laborers, of the poor, the sick, the aged, and the feeble. What happiness do they find in their atheism? At most, they have only the outlook furnished by Von Hartmann's Nirvana, the thought that all will soon be over. A negative happiness, indeed! And even this they do not enjoy; for they can never, never be certain that, after all, there may not be a God and a hell.

E. You are not entirely wrong, Father. But I should like to see, on the other hand, how you rear the edifice of theistic or Christian happiness.

F. Good! Then first, it is necessary to hold that God includes in Himself the fulness of all perfection, and this because He is Being in its source, consequently in all its perfections. He is perfect as to space, that is, omnipresent, and, moreover, whole and

entire in every point; He is perfect as to time, that is, without beginning and without end, so that everything we call past, present, or future, is continually present to Him. He is perfect in knowledge, that is, all-knowing and all-wise; He is perfect in will, that is, all-holy; He is perfect in the execution of His will, that is, omnipotent. In short, whatever is perfect in the world, or whatever can be imagined as perfection, is found in God in its infinity. The existence of man in time and space, his knowledge, his virtue, his power — all this is as a drop in the ocean of similar perfection, which is found in God, or as a beam from the sun of perfection, which is God. Yet no, the comparison is inadequate; applied literally, it might even lead to pantheism. The ocean is diminished if but one drop be drawn from it; but God was not lessened when He called this vast universe into existence. Therefore, we can better say: the perfections of man, and the world in general, are like very faint reflections of the corresponding perfections of God, of absolute being.

Among the perfections found in created things, is their power of giving us pleasure, of making us happy — they are beautiful. The Alpine glow of the Swiss mountains fills us with a pleasurable astonishment; a Dante, a Michael Angelo, inspires us by his powerful creations; we are carried away by a symphony of Beethoven.

And here I draw the conclusion that this sort of perfection, the power of producing pleasure, is only a drop of that ocean of beauty, that beatific power which is found in God. From this ocean we shall drink through all eternity; we can never exhaust it, because it is infinite.

Theatres, balls, and pleasure-trips, may for a time allay our thirst for happiness. But in what a beggarly way! After we have enjoyed them for a time, they pall upon us; we have sounded their depths and learned by experience that their pleasure-giving power is soon exhausted.

Scientific studies, and artistic creations rank somewhat higher, and furnish, it is true, a richer draught of happiness; but they, too, are only drops, and will also be exhausted, if not in communication with the ocean of blessedness, with the fountain-head of being, truth, and beauty. Of the lower pleasures of life I will not speak; disenchantment and disgust follow close upon their heels.

In God, on the other hand, is an inexhaustible ocean of beauty and beatific power; and this ocean of beauty and happiness we shall enjoy eternally, with the fullest certainty that we can never lose it, never exhaust it, — that it will always satisfy, but never satiate us.

E. This happiness may be great; but its fair hopes are realized only in the hereafter.

F. Not only in the hereafter, since from it flows a great stream of happiness even into the present life. I have the certainty that after death I shall obtain this happiness, provided I fulfil the conditions made by God. In this anticipation, I pass the few years of my existence here upon earth. I accept with gratitude whatever pleasure life offers, and when oppressed with adversity, I am comforted by the thought that this earthly exile will soon be over. Even Death, the *bête noir* of the atheist and the epicurean, is a friend who will lead me to an infinite ocean of beauty — to

God. But my capacity for enjoying this happiness is a finite one, measured by the so-called *lumen gloriae* (the light of glory) which I receive in Heaven; and this *lumen gloriae* corresponds again in strength to the *lumen gratiae*, the sanctifying grace, which I acquire here upon earth. But the increase of this grace, God has left entirely in my own hands; every worthy reception of a sacrament, every action performed for the love of God, every suffering borne with resignation to His most holy will, increases this *lumen gratiae*. Tell this to a poor factory hand or an old, sick beggar, would it not make him happy, in spite of his privations and sufferings?

E. But where will you find people, especially among the poor and uneducated, whom you could convince of this?

F. Everywhere, in every population truly Christian. Go into the poor village of Eifel, for instance, and you will find my words fully confirmed. From youth up, the entire population is instructed in these truths, which are understood by the people, and held by them with a living, joyous faith.

E. Well, if that be true, then I understand the words: "The Gospel, the good tidings, is preached to the poor." I wonder if an atheistic university professor can be found, who has any idea of this! It was certainly new to me until I came here among these poor Sisters of Charity, where, it seems to me, I see a happiness such as you have described.

F. I should like to draw still another conclusion from the foregoing: Not only does the Christian philosophy of life make us happier, but Christianity, the true system, is the very opposite of the atheistic or

monistic system (as it is euphemistically called). To recognize nothing but a world without God, is to admit the most terrible discord in the social order. Under such conditions the world is a powerful engine, which in the course of time will grind us to atoms without our being able to help ourselves, as David Strauss in his atheism despairingly acknowledges. There is no Providence. To the wretched, the sick, the crushed, nothing is left but envy, hatred, and despair. And is this chaos supposed to have evolved itself out of nothing, out of eternal vacuum by virtue of an intrinsic, absolute necessity? Whoever wants to believe this is welcome to do so! When one believes in God, the rewarder of good, the avenger of evil, all this discord disappears; a harmony of a higher order can at once be observed; the history of the world becomes a great, uniform drama, satisfying the mind and the heart — a drama, of which the Last Judgment forms the final act, where the inequalities of our earthly life are equalized, and each one receives according to his merits. With Christianity, theism, there is light and clearness; with atheism, there are deceit and fraud, leagued together to plunge the mind of man into gloom, to drive him in despair to take refuge in the low enjoyments of this world, as illustrated in Faust, for instance, where the victim is estranged from God, his Creator and Lord, separated from his object and end, from the only source whence true happiness flows.

Be convinced, you will never, never find rest, peace, and true, lasting happiness except in childlike, humble faith in God, your Father in Heaven!

6. Miracles.

Edgar. In our last conversation you tried to convince me that belief in God brought harmony into the universe, that it does away with the discord which, without this belief, would prevail in the social order.

However, I find a certain lack of harmony, an arbitrariness in almost all the theist religions,—in Christianity, Judaism, Mohammedanism, or whatever else they may be called; for, as a rule, they are based more or less on miracles. "The miracle is faith's favorite child."

In contrast, the monistic, or, if you will, the atheistic view of the world, appears to me more reasonable; it denies such deviations from nature, and gives without exception full force to her laws.

Father. Do you consider it a discord in the judicial order when a monarch pardons a criminal?

E. Ah, I see the drift of your comparison.

F. It will show that exceptions to the laws, far from giving rise to discords, are sometimes the harmonious application of a higher law.

Murder, for instance, is followed by capital punishment. Suppose some one has committed this crime, and is judicially condemned to death. Attending the deed, however, are extraordinary circumstances which, in this case, make the punishment appear too severe; the king, therefore, pardons the murderer. Is this discord?

E. Of course the law gives the head of the state the right to pardon. But too frequent pardoning is likewise an evil.

F. Let us apply this to our argument. A person stabbed in the heart dies, according to the general laws of nature; God may, however, through His mercy preserve the life of one thus wounded. Do you believe that He who created not merely the heart, but the whole man, is powerless to close the wound and thus avert death?

E. Certainly He has the power; but by this very act He disturbs the course of natural laws.

F. Just as much and as little as the monarch disturbs the order of justice, when in mercy he pardons the criminal. If higher motives transform the apparent discord into harmony in the latter case, the same will hold true in the former.

E. Nevertheless, miracles are possible only on condition that we assume the existence of a personal God, an Intelligence that has created the world, and holds it, so to speak, constantly in His hand. On the contrary, if everything has evolved itself without God out of eternal matter according to eternal laws, then a miracle is an absurdity.

F. Ah, there I agree with you perfectly. And not only that, but I will turn the thought that you have just expressed, into a new argument for the existence of God. If in the whole duration of the world but *one* miracle has really taken place, then there is a personal God and Creator, and your monism is proved a contradiction to actual facts.

E. That is a singular conclusion, but logical. Can God then really by a miracle overturn the natural laws He has once established?

F. Certainly not. But your postulate is false, inasmuch as you imply that God has established a law of nature to this effect: "Every man who has been stabbed in the heart must die." But were you to clothe in words this law of nature as it really exists, it would run thus: "According to the *natural* course of things, man dies if the heart be wounded." However if God in a *supernatural* manner prevents death, then this does not imply any contradiction whatever with this natural law. In fact, every law of nature is conditional, since it contains in itself the supposition that God does not interfere in an extraordinary manner.

E. But experience bears witness against miracles.

F. You are wrong, my friend. Your personal experience, perhaps, bears witness against miracles, or rather does not bear witness to them; but this is not the case with universal experience. You must be on your guard, or you will be open to the charge:

> "Unless you weigh, no weight has it for you:
> Unless you coin, no coin for you rings true."[1]

Infidel physiologists, relying on their own restricted experience, might perhaps establish the principle that a human being could never have originated without a human being for a father. They hope thus to do away with the fundamental doctrine of Christianity, the Incarnation of God, and His birth of a virgin. But these physiologists only blunder in logic by using inapplicable inductive methods, whose conclusions overleap the premises. Observing that a certain condition obtains in a thousand cases, they immediately generalize, regardless of logic, that this

[1] "Was ihr nicht wägt, hat für euch kein Gewicht,
Was ihr nicht prägt, meint ihr, das gelte nicht."

condition is essential in all cases. That such a conclusion is unwarranted, is clear from the fact that natural science itself brands it as false; for, according to science, human beings did not exist previous to a certain period. Now, whether the first man was created by God, as Christianity teaches, or, according to Carl Vogt, evolved from a lower animal, in either case the first man did not have a *man* for a father, otherwise he would not have been the *first* man.

E. How unfortunate that Mr. Vogt is not here to defend himself!

F. To make the absurdity of such a mode of proceeding still more striking, let us draw a comparison from history. A missionary who enjoyed great authority with an Indian prince, told him on one occasion among other things, that in Europe the water sometimes became so hard that persons could travel on it. From that moment he forfeited the confidence of the prince. To the Indian who sees in his tropical climate only water, but never ice, or snow, such an assertion seemed an open falsehood, since it was in manifest contradiction with his entire experience.

So it is with these physiologists who, on the ground of their supposed experience, deny the creation of the first man, the miraculous incarnation of God, and in general all miracles. Their judgments are formed in precisely the same way as that of the Indian prince. To assert without sufficient reason that a miracle had taken place would, indeed, be illogical; but it is quite as illogical and stupid either to reject at the outset every miracle without testing it, or to deny its possibility.

E. With the existence of a personal God, I must,

of course, admit the physical possibility of miracles; but this does not show their moral possibility. What *purpose* do they serve?

F. What purpose? Is it not a sufficient purpose to help the unfortunate? Is God, do you think, a heartless overseer of a factory, without compassion for the sufferings of his people, when they require an exception from the general regulations of the establishment?

Let me read you the evangelists' account of a few of Christ's miracles, and you will see what end God has in view when He works them. Saint Luke, for instance, relates of our divine Lord: "And it came to pass afterwards, that he went into a city that is called Naim; and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; and she was a widow: and a great multitude of the city was with her.

"Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise! And he that was dead, sat up, and began to speak. And he gave him to his mother.

"And there came a fear on them all: and they glorified God, saying: A great prophet is arisen among us: and God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the country round about."[1]

Had this miracle, let me ask you, no definite purpose? St. Matthew relates another. Jesus had re-

[1] St. Luke, VII, 11, 17.

tired into solitude. "And the multitudes having heard of it, followed him on foot out of the cities. And he coming forth saw a great multitude, and had compassion on them, and healed their sick.

"And when it was evening, his disciples came to him, saying: This is a desert place, and the hour is now past: send away the multitudes, that going into the towns, they may buy themselves victuals. But Jesus said to them: They have no need to go: give you them to eat. They answered him: We have not here but five loaves and two fishes. He said to them: Bring them hither to me.

"And when he had commanded the multitudes to sit down upon the grass, he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitudes. And they did all eat, and were filled. And they took up what remained, twelve baskets full of fragments. And the number that did eat was five thousand besides women and children." [1]

Had this miracle no purpose? Saint Matthew gives the following account of another. Shortly before his Passion, Jesus withdrew from Jericho to Jerusalem. "And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us! And the multitude rebuked them that they should hold their peace. And they cried out the more, saying: O Lord, thou son of David, have mercy on us!

"And Jesus stood still, and called them, and said: What will ye that I do to you? And they said to him:

[1] St. Matt., XIV, 13, 21.

Lord, that our eyes may be opened. And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him." [1]

Saint Mark relates another incident: Jesus came to the land of Genesareth. "And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him: And running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole." [2]

E. But here allow me to interrupt you, Rev. Father; you are actually strengthening my objection. If it is a sufficient purpose to comfort the widowed, to feed the hungry, to give sight to the blind, and to heal the lame, then good-by to the laws of nature. Send your Saviour to Berlin, New York, or London; there he will have enough to occupy him with funeral processions, multiplying loaves, and healing the multitudes of crippled and sick. If for such ends the laws of nature are to be suspended, he might put a notice in the "Kreuzzeitung", or in the "Times", that from now on, there will be only an occasional funeral, only now and then a hungry individual.

F. Do not treat this too lightly, my friend. Such expressions prove how little you know of the subject. The purpose of these miracles was not merely to miti-

[1] St. Matt., XX, 30, 34.
[2] St. Mark, VI, 53, 56.

gate the sufferings of individuals, but by these benefits to testify to the divine mission of the one who performed them. To make this quite clear to you, I will read you the account of another miracle — this time from St. John: "Now there was a certain sick man, named Lazarus, of Bethania, of the town of Mary and Martha his sister. (And Mary was she that anointed the Lord with ointment, and wiped his feet with her hair: whose brother Lazarus was sick.)

"His sisters, therefore, sent to him, saying: Lord, behold, he whom thou lovest is sick. And Jesus hearing it, said to them: This sickness is not unto death, but for the glory of God: that the son of God may be glorified by it.

"Now Jesus loved Martha, and her sister Mary, and Lazarus. When he had heard, therefore, that he was sick, he still remained in the same place two days. Then after that, he said to his disciples: Let us go into Judea again. The disciples said to him: Rabbi, the Jews but now sought to stone thee: and goest thou thither again? Jesus answered: Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: But if he walk in the night, he stumbleth, because the light is not in him. These things he said; and after that he said to them: Lazarus, our friend, sleepeth; but I go that I may awake him out of sleep. His disciples therefore said: Lord, if he sleep, he shall do well. But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. Then, therefore, Jesus said to them plainly: Lazarus is dead. And I am glad, for your sakes, that I was not there, that you may believe: but let us go to him. Thomas,

therefore, who is called Didymus, said to his fellow-disciples: Let us also go, that we may die with him.

"Jesus, therefore, came, and found that he had been four days already in the grave.

"(Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. Martha, therefore, as soon as she heard that Jesus was come, went to meet him: but Mary sat at home. Martha therefore said to Jesus: Lord, if thou hadst been here, my brother had not died: But now also I know that whatsoever thou wilt ask of God, God will give thee. Jesus said to her: Thy brother shall rise again. Martha saith to him: I know that he shall rise again in the resurrection of the last day. Jesus said to her: I am the resurrection and the life: he that believeth in me, although he be dead, shall live: And every one that liveth, and believeth in me, shall not die forever. Believest thou this? She saith to him: Yea, Lord, I have believed that thou art Christ, the Son of the living God, who art come into this world.

"And when she had said these things, she went, and called her sister Mary secretly, saying: The master is come, and calleth for thee. She, as soon as she heard this, riseth quickly and cometh to him. For Jesus was not yet come into the town: but he was still in that place where Martha had met him.

"The Jews, therefore, who were with her in the house, and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: She goeth to the grave to weep there.

"When Mary, therefore, was come where Jesus

was, seeing him, she fell down at his feet, and saith to him: Lord, if thou hadst been here, my brother had not died. Jesus, therefore, when he saw her weeping, and the Jews that were come with her weeping, groaned in the spirit, and troubled himself. And said: Where have you laid him? They say to him: Lord, come and see. And Jesus wept. The Jews, therefore, said: Behold how he loved him. But some of them said: Could not he that opened the eyes of the man born blind, have caused that this man should not die?

"Jesus, therefore, again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it. Jesus saith: Take away the stone. Martha, the sister of him that was dead, saith to him: Lord, by this time he stinketh, for he is now of four days. Jesus saith to her: Did not I say to thee, that if thou believe, thou shalt see the glory of God? They took, therefore, the stone away. And Jesus, lifting up his eyes, said: Father, I give thee thanks that thou hast heard me. And I know that thou hearest me always; but because of the people who stand about, have I said it: that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go.

"Many, therefore, of the Jews, who were come to Mary and Martha and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees, and told them the things that Jesus had

done. The chief priests, therefore, and the Pharisees, gathered a council, and said: What do we, for this man doth many miracles? If we let him alone so, all will believe in him; and the Romans will come, and take away our place and nation."[1]

Such is the account in the Gospel of the resurrection of Lazarus.

Pardon me, I am afraid I have fatigued you with this long account. However, it is well for you to hear the plain gospel narrative, which in its simplicity so clearly bears the stamp of truth. At any rate, you will no longer deny that miracles may have a reasonable end; first, to give supernatural help to those unfortunate beings, for whom natural means are of no avail; and secondly, to confirm a divine teacher and founder of religion as such. For, given a personal God, nothing is more natural than that He should enter into intercourse with His rational creatures; and when He sends a prophet to bring about this intercourse, the miracle is a means of verification of his mission, so natural and self-evident, that after the resurrection of Lazarus, even the Pharisees exclaimed: "What do we, for this man doth many miracles? If we let him alone so, all will believe in him."

E. I am afraid, Father, that I must acknowledge myself caught. For, once I have admitted the existence of a personal God and Creator, I do not see how I can deny the possibility of miracles.

F. Both are in fact intimately connected; and the aversion for miracles manifested by many of the modern so-called cultured and half-cultured, is based ultimately on their atheism. Hence I think I am right

[1] St. John, XI, 1, 48.

in saying, that not only the possibility of miracles results from the existence of a personal God, but, inversely, that a single miracle, fully proved, suffices to place the existence of God beyond doubt. For by miracles I mean such actions as surpass the power of man, and in general, the power of all created beings; such actions, therefore, as are explained only by the activity of a personal, extramundane God. The resurrection of the dead, for instance, can never be explained from the standpoint of atheism, but only from the standpoint in which a personal, extramundane God is accepted.

E. Very well, as far as I am concerned. But, Rev. Father, you seem to have found in miracles the proof not only of the existence of God, but also of the genuineness of religion, that is, of its divine foundation. That is a great *salto*. How do you arrive at that point? The matter is very obscure to me.

F. I will try to make it clear to you. Let us keep to the example of the resurrection from the dead, the miracle we have just been considering. To express it briefly. Jesus of Nazareth is led, as we saw above, by Martha and Mary Magdalene to the grave of Lazarus: Lazarus has been dead four days. Jesus, as we know, has given himself out to be a divine teacher. Now, how is He to substantiate this assertion? For He cannot expect us to believe His doctrines without testimony. Very well. The opportunity for this testimony is offered before the sealed tomb of Lazarus. For if there were question of only an apparent death,[1] Jesus,

[1] We quote the following from an expanded treatment of this subject found in Hammerstein's "Christenthum":

"Major von F. Might not Lazarus have been in a trance?

unless sent by God, could not have known anything of it. He prays to His Heavenly Father: "Because of the people who stand about have I said it; that they may believe that thou hast sent me. When he had said these things, he cried with a loud voice: Lazarus, come forth." And immediately the dead came forth. He was restored to life. By what power? Through the omnipotence of the Creator. For no one but the Creator can bring back the dead to life. God answered the prayer uttered by Jesus Christ, so that the people

Professor X. Ah! Another "natural" explanation! But this will not suffice, and for two reasons. If such an explanation were at all possible, why did not the Pharisees seize on it? Why did they openly acknowledge, "This man works many miracles"?

But suppose Lazarus was only *apparently* dead, and that Jesus knew it; then Jesus obtained credence by cheating the bystanders, like an ordinary juggler. The modern unbeliever does not recoil from such a conclusion. But there remains this problem for him to solve: How could Jesus have known, without supernatural enlightment, that Lazarus was only apparently dead? How could He know it, when He waited with His disciples outside Judea? ("When He had heard, therefore, that Lazarus was sick, He still remained in the same place two days. Then after that He said to His disciples: Let us go into Judea again."—St. John XI, 6, 7.) How could He know that Lazarus, who had been already four days in the grave, had not died during these four days, even though he had been only in a trance when buried? How could He know that this apparently dead man would be able to hear just at the moment when He called out Lazarus? If He did not know all this, and know it beyond doubt, then Jesus, by His words and His solemn prelude, placed Himself in imminent danger of appearing before the people in the ridiculous guise of a False Prophet. And if you do not shrink before these absurdities, kindly explain to me how a man bound hand and foot could come forth out of a grave!"—See Hammerstein's "Das Christenthum"—pp. 42, 43.

might believe He had been sent by God. The miracle was wrought for Jesus in compliance with His prayer. Is it even conceivable that God would manifest His power by an act which surpasses all human strength, and which can come only from the Creator, in order to confirm the mission of a false prophet, or a hypocrite?

E. No, certainly not; if the miracle has taken place beyond a doubt, if he who performed it, performed it with the determined purpose of proving his divine mission, then I must recognize in a miracle God's seal of his divine mission.

F. Well then, I shall relate you another miracle from the Sacred Scriptures, thus giving you further material for criticism. It is the giving sight to a man born blind. I beg you to observe, first, how the Pharisees made every effort to deny the miracle, although without success; secondly, how the miracle wrought in this case was looked upon as the confirmation of the mission of Him who performed it; and thirdly, that Jesus declared himself on this occasion to be the Son of God. St. John narrates the event, which occurred in Jerusalem, as follows: "And Jesus passing by saw a man who was blind from his birth. And his disciples asked him: Rabbi, who hath sinned, this man, or his parents, that he should be born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.

"When he had said these things, he spat on the

ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: Go, wash in the pool of Siloe, which is interpreted, Sent.

"He went, therefore, and washed, and he came seeing.

"The neighbors, therefore, and they who had seen him before that he was a beggar, said: Is not this he that sat and begged? Some said: This is he. But others said: No, but he is like him. But he said: I am he.

"They said therefore to him: How were thy eyes opened? He answered: That man that is called Jesus made clay, and anointed my eyes, and said to me: Go, to the pool of Siloe, and wash. And I went, I washed, and I see. And they said to him: Where is he? He saith: I know not.

"They bring him that had been blind to the Pharisees. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Again, therefore, the Pharisees asked him, how he had received his sight. But he said to them: He put clay upon my eyes, and I washed, and I see. Some, therefore, of the Pharisees said: This man is not of God who keepeth not the Sabbath. But others said: How can a man that is a sinner do such miracles? And there was a division among them.

"They say, therefore, to the blind man again: What sayest thou of him that hath opened thy eyes? And he said: He is a prophet.

"The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight. And asked them, saying: Is this your son,

who you say was born blind? How doth he now see?

"His parents answered them, and said: We know that this is our son, and that he was born blind: But how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself; he is of age, let him speak for himself. These things his parents said, because they feared the Jews; for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: He is of age, ask him.

"They therefore called the man again that had been blind, and said to him: Give glory to God. We know that this man is a sinner. He said therefore to them: If he be a sinner, I know not: one thing I know, that whereas I was blind, now I see.

"They said then to him: What did he to thee? How did he open thy eyes? He answered them: I have told you already, and you have heard: why would you hear it again? Will you also become his disciples?

"They reviled him therefore, and said: Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is.

"The man answered and said to them: Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do any thing.

"They answered, and said to him: Thou wast wholly born in sins, and dost thou teach us? And they cast him out.

"Jesus heard that they had cast him out; and when he had found him, he said to him: Dost thou believe in the Son of God? He answered, and said: Who is he, Lord, that I may believe in him? And Jesus said to him: Thou hast both seen him, and it is he that talketh with thee. And he said: I believe, Lord. And falling down, he adored him."[1]

[1] St. John, IX, 1, 38. — For instances of miracles in modern times see Hammerstein's "Christenthum", pp. 235—273.

II.

JESUS CHRIST.

1. The Drama of the World's History.

LETTER OF FATHER H.

My dear friend, our evening conversations having been interrupted for the present by my departure, I will gladly continue our discussion by letter. I am delighted that you are now firmly convinced of the existence of God, your Creator, Lord, and Father in heaven, and that you pray to Him. As you go on, you will see more and more how necessary prayer is.

You desire a more detailed statement of the drama of the world's history, to which I have frequently made an allusion. Very well, I shall sketch it briefly.

The earth lay in virginal beauty. Various creative acts of God, and vast periods of development had been necessary before the abode of man, the theatre of his activity, was fitted up. Now, however, it was perfected; the whole glorious structure with its climate variations, its Alps and snow-fields, its plants and animals, its subterranean treasures of coal and iron, (to be opened up to man at a later period), formed a magnificent monument to the infinite wisdom and power of the Creator. One thing, however, was still

wanting; Creation needed a king, — the palace, a Lord. Then God created to His own image and likeness, man, the only being in the whole visible world endowed with understanding and free will.

This took place about six or seven thousand years ago; such, at least, is the time determined from the chronological account in the Sacred Scriptures. The human race cannot, therefore, be very much older, because the historical monuments steadily decrease in number from 1000 B. C. to 2000 B. C., when they become less and less authentic, and finally disappear.

God's motive in the creation of man was love, which urged Him to give existence to a being who could recognize and honor Him, and return His love, and find in this recognition and love of his Creator, his own happiness. It was the design of God that man should love and serve Him in full freedom; God would not force him to participate in His blessedness; man was himself to merit this eternal reward by voluntary service of His Creator. Nevertheless, a sin of disobedience would result in the withdrawal of this happiness, and, according to the magnitude of man's guilt, even further misfortune was threatened. As man is a social being, the first man, the progenitor of the human race, was destined by God to be the representative of his whole posterity in such a manner that his merits and his guilt, his reward and his punishment, should equally be entailed on his posterity. In the matter of guilt and punishment, man was, in case of disobedience, to forfeit at least supernatural, sanctifying grace, which had been imparted to him for himself and his entire race.

This disobedience unfortunately became a reality.

Adam did not stand the test, and the threatened punishment was inflicted. The *first act* in the world's great drama was completed.

Why, you may ask, did not God prevent this sad result? Perhaps because He wished to make His incomprehensible mercy shine out more brilliantly; at least, this may be concluded from the following facts.

Immediately after the decree of punishment, the Creator's magnificent designs of reconciliation began to take form like a distant aurora. To Satan, to the serpent who had seduced man, He said, "I will put enmities between thee and the woman, and thy seed, and her seed: she shall crush thy head, and thou shalt lie in wait for her heel." [1]

And in what was this reconciliation to consist? Was it to take place without any further atonement? This might have been the case; but the majesty of God would assume grander proportions, and the enormity of the offense against Him be made more apparent, if a reparation were made, and, moreover, a complete reparation. But who was to make it? Any satisfaction offered by the fallen human race would have been inadequate; for the offense was, in a certain measure, infinite, and man's reparation would be but finite.

Then God conceived the most wonderful mystery of His love. He Himself would become man, would become the son of a woman, would, in His own divine person, raise human nature to the divine. Human nature would thus be enabled to suffer, to make the atonement; but the dignity of the divine person should impart to the atonement an infinite

[1] Gen. III, 15.

value. He would be born of a virgin, so that, as the seed of woman, He might crush the serpent's head. This would solve the difficulty brought about by the sin of Adam.

Meanwhile the human race sank lower and lower; but the promise of the redemption was renewed and became more distinct. The indications of the Messiah were constantly restricted to narrower limits; first to the posterity of Noah, then to the chosen people, whom God Himself prepared, as it were, to be the cradle of the Messiah; finally, to the house of King David, who reigned about the year 1000 before Christ. Three centuries later, Isaias prophesied the Messiah's birth of a virgin, and pictured the man of sorrows even to the minutest details. About the same time the prophet Micheas announced in the following words that He should come from Bethlehem: "And thou, Bethlehem Ephrata, art a little one among the thousands of Judea; out of thee shall he come forth unto me, that is to be the ruler of Israel, and his going forth is from the beginning, from the days of eternity." (Micheas, V, 2.) Later the prophet Malachias indicated the limit of the time of His appearance by prophesying that He should enter the temple, subsequently destroyed by Titus (A. D. 70).

We now come to *the chief act* in the great drama — the Incarnation of God, the birth of the Redeemer. Here, however, I must be more explicit, and give you the account of the gospels verbatim; for you yourself ought to feel, taste, and prove whether Christianity rests upon fancies like the mythologies of the ancient heathen world, or upon historical truth delivered in unquestionably historical time by contemporaries, and

for the most part related quite simply by eye-witnesses.

The time appointed by the prophets in the Old Testament had come. "And the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women!

"Who having heard, was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end.

"And Mary said to the angel: How shall this be done, because I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee; and therefore also the Holy which shall be born of thee, shall be called the Son of God . . . And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. And the angel departed from her." —[1]

"And it came to pass . . . . that there went out a decree from Caesar Augustus, that the whole world

[1] St. Luke I, 26, 38.

should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria.

"And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with his espoused wife, who was with child.

"And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds watching, and keeping the night-watches over their flocks. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be sign unto you: you shall find the infant wrapped in swaddling-clothes, and laid in a manger.

"And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good-will." [2]

"When Jesus therefore was born in Bethlehem of Judea, in the days of King Herod, behold, there came wise men from the East to Jerusalem, saying, Where

[2] St. Luke, II, 1, 14.

is he that is born King of the Jews? For we have seen his star in the East, and are come to adore him.

"And King Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written by the prophet: And thou Bethlehem the land (of the tribe) of Juda art not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.

"Then Herod privately calling the wise men learned diligently of them the time of the star, which appeared to them. And sending them into Bethlehem, said: Go and diligently inquire after the child; and when you have found him, bring me word again, that I also may come and adore him.

"Who having heard the king, went their way; and behold the star they had seen in the East, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his Mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense and myrrh.

"And having received an answer in sleep that they should not return to Herod, they went back another way into their country." [1]

The holy family now fled into Egypt, to escape the persecution of Herod. When the danger was over, they returned, and took up their abode in Nazareth.

[1] St. Matt., II, 1, 12.

There Jesus grew up. In the meantime John the Baptist had also grown to manhood, and was preaching penance to the people.

"And as the people was of one opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ; John answered, saying unto all: I indeed baptize you with water; but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost, and with fire.[1]"

"And it came to pass; in those days Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And forthwith coming up out of the water, he saw the heavens opened, and the Spirit as a dove descending, and remaining on him. And there came a voice from heaven: Thou art my beloved Son; in thee I am well pleased."[2]

Now after Jesus had passed forty days in the desert, we read further, how John the Baptist saw Him coming, and said: "Behold the Lamb of God, behold him who taketh away the sins of the world! . . . I saw the Spirit coming down as a dove from heaven, and he remained upon him. And I knew him not; but he, who sent me to baptize with water, said to me: He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God.

"The next day again John stood, and two of his disciples. And beholding Jesus walking, he saith: Behold the Lamb of God. And the two disciples

[1] St. Luke, III, 15, 16.

[2] St. Mark, I, 9, 11. Cf. St. Matt., III, 16; St. Luke, III, 21.

heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them: What seek ye? Who said to him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? He saith to them: Come and see. They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour. And Andrew the brother of Simon Peter was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: We have found the Messias; (which is, being interpreted, the Christ). And he brought him to Jesus. And Jesus looking upon him, said: Thou art Simon, the son of Jona: Thou shalt be called Cephas; which is interpreted, Peter (the rock)." [1]

Christ now began His public teaching. During one of the apostolic missions, which He undertook for this end, the well-known conversation with the Samaritan woman took place at Jacob's well. Christ declared to the woman: "But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth." The woman answered: "I know that the Messias cometh (who is called Christ); therefore when he is come, he will tell us all things. Jesus saith to her: I am he, — who am speaking with thee." [2]

Certainly Christ could not have expressed more plainly than in these words His divine mission as the Messiah, as the expected teacher and founder of a religion. Something similar may be found in the following narration:

[1] St. John, I, 29, 42.
[2] St. John, IV, 23, 26.

"And he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom, on the sabbath day; and he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: The spirit of the Lord is upon me: wherefore he hath anointed me, to preach the gospel to the poor, he hath sent me, to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.

"And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: This day is fulfilled this scripture in your ears." [1]

Jesus had gradually collected about Him a number of disciples, who accompanied Him on His apostolic journeyings; these formed the beginning of the new religious society He was to found.

"And it came to pass in those days, that he went out into a mountain to pray, and he passed the whole night in the prayer of God. And when day was come, he called unto him his disciples; and he chose twelve of them (whom also he named apostles): Simon, whom he surnamed Peter, and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James, the son of Alpheus, and Simon who is called Zelotes, and Jude the brother of James, and Judas Iscariot who was the traitor.

[1] St. Luke, IV, 16, 21.

"And coming down with them, he stood in a plain place, in the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea-coast both of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all.

"And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Blessed shall you be when men hate you, and when they shall separate you, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Be glad in that day and rejoice: for behold, your reward is great in heaven."[1]

"And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity.

"And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples, The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

"And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. And the names of the twelve apostles

[1] St. Luke, VI, 12, 23.

are these: The first, Simon who is called Peter, and Andrew his brother, etc. These twelve Jesus sent out." [1]

Observe how Jesus gradually educated the apostles to share His labor, so that later, after the departure of their master, they might continue His work; notice, too, in particular, how Peter always ranks first.

After the apostles had returned from their mission just mentioned, Jesus withdrew with them "into the towns of Caesarea-Philippi. And in the way, he asked his disciples, saying: Who do men say that I am? But they said: Some John the Baptist, other some, Elias, and others Jeremias or one of the prophets. Jesus saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ (the Messiah) the Son of the living God.

"And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter (a rock), and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven. . . . .

"From that time Jesus began to shew his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief-priests, and be put to death, and the third day rise again." [2]

The time of His passion and death, announced to

[1] St. Matt., IX, 35, 38; X, 1, 5.

[2] St. Mark, VIII, 27; cf. St. Matt., XVI, 13, 21; St. Luke, IX, 8.

His apostles by Our Lord himself, would be for them also a time of sorrow and temptation. Therefore it was of vital importance that their faith in the divinity of Jesus and His Messianic mission should be strengthened.

"And after six days Jesus taketh with him Peter and James and John; and leadeth them up into a high mountain apart by themselves, and was transfigured before them. And his garments became shining and exceeding white as snow, so as no fuller upon earth can make white. And there appeared to them Elias and Moses; and they were talking with Jesus. And Peter answering, said to Jesus: Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he knew not what he said: for they were struck with fear.

"And there was a cloud overshadowing them; and a voice came out of the cloud, saying: This is my most beloved Son, hear ye him.

"And immediately looking about, they saw no man any more, but Jesus only with them. And as they came down from the mountain, he charged them not to tell any man what things they had seen, till the son of man shall be risen again from the dead.

"And they kept the word to themselves; questioning together what that should mean: when he shall be risen from the dead." [1]

A long time had elapsed since this event; Jesus had miraculously cured many sick, and had given many lessons of virtue to His apostles. Again He announced His impending Passion.

[1] St. Mark, IX, 1, 8; cf. St. Matt., XVII, 1, 9; St. Luke, IX, 28, 36.

"And they were in the way going up to Jerusalem; and Jesus went before them, and they were astonished; and following were afraid. And taking again the twelve, he began to tell them the things that should befall him.

"Saying: Behold we go up to Jerusalem, and the Son of man shall be betrayed to the chief-priests, and to the scribes and ancients, and they shall condemn him to death, and shall deliver him to the Gentiles. And they shall mock him, and spit on him, and scourge him, and kill him: and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said." [1]

Jesus came to Jerusalem to offer up the sacrifice of our redemption. The high priests and the scribes, seeing that He condemned their hypocrisy, had repeatedly opposed Him. Notwithstanding the clear evidence they had of His divine mission, nothing could induce them to acknowledge Him as the Messiah. They even thought of putting Him out of the way.

Jesus now showed them in the following striking parable how they had pursued the prophets sent by God, and how they would put to death even Him, the Son of God.

"There was an householder," said He, "who planted a vineyard, and made a hedge around it, and dug in it a wine-press, and built a tower, and let it out to husbandmen; and went into a strange country. And when the time for fruits drew nigh, he sent his servants to the husbandmen that they might receive the

[1] St. Mark, X, 32, 34; St. Luke, XVIII, 31, 34; St. Matt., XX, 17, 19.

fruits thereof. And the husbandmen, laying hands on his servants, beat one, and killed another, and stoned another.

"Again he sent other servants, more than the former; and they did to them in like manner.

"And last of all he sent to them his son, saying: They will reverence my son. But the husbandmen seeing the son, said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance. And taking him, they cast him forth out of the vineyard, and killed him.

"When therefore the lord of the vineyard shall come, what will he do to those husbandmen? They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season.

"Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same has become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.[1] Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

"And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet."[2]

The Pharisees now strove on different occasions to

[1] Psalm CXVII, 22, 23.

[2] St. Matt., XXI, 33, 46; St. Mark, XII, 1, 12; St. Luke, XX, 9, 19.

catch Him in His words; but in vain. Jesus showed them with ever increasing evidence that He was the Messiah, and as such the Son of God. This He proved to them when he asked: "What think you of Christ (the Messiah)? Whose son is he? They said to him: David's. He saith to them: How then doth David in spirit call him Lord, saying: The Lord said to my Lord, Sit on my right hand, until I make thine enemies thy footstool?[1] If David then call him Lord, how is he his son?

"And no man was able to answer him a word; neither durst any man from that day forth ask him any questions."[2]

The time for the Redemption of the world approached. The Pharisees deliberated anew, how they might do away with Jesus; Judas promised to betray Him.

In the meantime, Jesus with His apostles had repaired to Mount Sion, to the upper chamber of the last supper. There He celebrated the Jewish Pasch, and in humility washed the feet of His apostles; for the first time, He gave Himself to them as food; and there He pointed out the traitor. Again He gave Himself out as the expected Messiah, the Son of God.

The four evangelists now give us in the last chapters, each in his own way, the history of the passion, and the events following it. Principally as eye-witnesses, or from the account of eye-witnesses, they write of Jesus and His apostles:

"And a hymn being said, they went out unto

[1] Psalm CIX, 1.

[2] St. Matt., XXII, 41, 46; St. Mark, XII, 35, 37; St. Luke, XX, 41, 44.

Mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: I will strike the shepherd, and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee.

"And Peter answering, said to him: Although all shall be scandalized in thee, I will never be scandalized.

"Jesus said to him: Amen I say to thee, that in this night before the cock crow, thou wilt deny me thrice.

"Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples.

"Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder, and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: Stay you here, and watch with me.

"And going a little further, he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt!

"And he cometh to his disciples, and findeth them asleep, and he saith to Peter: What! Could you not watch one hour with me? Watch ye, and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh weak.

"Again the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping: for their eyes were

heavy. And leaving them, he went again, and he prayed the third time, saying the self-same word. Then he cometh to his disciples, and saith to them: Sleep ye now and take your rest; behold the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go: behold he is at hand that will betray me.

"As he yet spoke, behold Judas, one of the twelve came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he, hold him fast.

"And forthwith coming to Jesus, he said: Hail Rabbi. And he kissed him."[1]

"And Jesus saith to him: Judas, dost thou betray the Son of man with a kiss?"[2]

"Then they came up, and laid hands on Jesus, and held him."[3]

"Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus.

"Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it?"[4]

"And Jesus said to them: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me."[5]

[1] St. Matt., XXVI, 30, 49.
[2] St. Luke, XXII, 48.
[3] St. Matt., XXVI, 50.
[4] St. John, XVIII, 11.
[5] St. Matt., XVI, 55.

"But this is your hour and the power of darkness."[1]

"Then the band, and the tribune, and the servants of the Jews, took Jesus, and bound him."[2]

"Then his disciples all leaving him, fled."[3]

"And they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the council to the Jews: That it was expedient that one man should die for the people.

"And Simon Peter followed Jesus, and so did another disciple (commonly supposed to be St. John himself who is writing). And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out, and spoke to the portress, and brought in Peter. The maid, therefore, that was portress, saith to Peter: Art not thou also one of this man's disciples? He saith: I am not. Now the servants and ministers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing, and warming himself.

"The high priest, therefore, asked Jesus of his disciples, and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them: behold they know what things I have said.

[1] St. Luke, XXII, 53.
[2] St. John, XVIII, 12.
[3] St. Matt., XXVI, 56.

"And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of the evil; but if well, why strikest thou me?

"And Annas sent him bound to Caiphas the high priest.

"And Simon Peter was standing, and warming himself. They said therefore to him: Art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Did not I see thee in the garden with him? Again therefore Peter denied; and immediately the cock crew."[1]

"And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: Before the cock crow, thou shalt deny me thrice. And Peter going out wept bitterly."[2]

"And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidences were not agreeing."[3]

"And the high priest, rising up in the midst, asked Jesus, saying: Answerest thou nothing to the things that are laid to thy charge by these men? But he held his peace, and answered nothing. *Again the high priest asked him, and said to him: Art thou the Christ, the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on*

[1] St. John, XVIII, 12, 27.
[2] St. Luke, XXII, 61, 62.
[3] St. Mark, XIV, 55, 56.

the right hand of the power of God, and coming with the clouds of heaven.

"Then the high priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death.

"Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ, who is he that struck thee?" [1]

"And straightway in the morning, the chief priests holding a consultation with the ancients and the scribes and the whole council, binding Jesus, led him away, and delivered him to Pilate." [2]

"Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the Pasch.

"Pilate, therefore, went out to them, and said: What accusation bring you against this man? They answered, and said to him: If he were not a malefactor, we would not have delivered him up to thee.

"Pilate, therefore, said to them: Take him you, and judge him according to your law. The Jews, therefore, said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled, which he said, signifying what death he should die.

"Pilate, therefore, went into the hall again, and called Jesus, and said to him: Art thou the king of

[1] St. Matt., XXVI, 67, 68.
[2] St. Mark, XV, 1.

the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told it thee of me?

"Pilate answered: Am I a Jew? Thy own nation, and the chief priests, have delivered thee up to me: what hast thou done?

"Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews. But now my kingdom is not from hence.

"Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth.

"Everyone that is of the truth, heareth my voice.

"Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him."[1]

"But they were more earnest, saying: He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place.

"But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus, was very glad; for he was desirous of a long time to see him, because he had heard many things of him, and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing.

"And the chief priests and the scribes stood by, earnestly accusing him.

[1] St. John, XVIII, 28, 38.

"And Herod with his army set him at nought, and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends, that same day; for before they were enemies one to another.

"And Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him."[1]

"But you have a custom that I should release one unto you at the Pasch; will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber."[2]

"And Pilate again spoke to them, desiring to release Jesus. But they cried again, saying: Crucify him. And he said to them a third time: Why, what evil hath this man done? I find no cause of death in him; I will chastise him therefore, and let him go."[3]

"Then, therefore, Pilate took Jesus, and scourged him. And the soldiers platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows.

"Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth unto you, that you

[1] St. Luke, XXIII, 5, 15.
[2] St. John, XVIII, 39, 40.
[3] St. Luke, XXIII, 20, 22.

may know that I find no cause in him. (Jesus, therefore, came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin.

"And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Caesar.

"Now when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the Pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him; away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar.

"Then, therefore, he delivered him to them to be

crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst."[1]

"And Jesus said: Father, forgive them, for they know not what they do."[2]

"And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself, and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he saith to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: Amen I say to thee, this day thou shalt be with me in paradise."[3]

"Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth."[4]

"And about the ninth hour Jesus cried with a loud voice, saying: Eloi, Eloi, lamma sabacthani? that is, My God, my God, why hast thou forsaken me? And some that stood there and heard, said: This man calleth Elias.

"And immediately one of them running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink.

[1] St. John, XIX, 1, 18.
[2] St. Luke, XXIII, 34.
[3] St. Luke, XXIII, 39, 44.
[4] St. John, XIX, 28, 29.

"And Jesus, again crying with a loud voice, yielded up the ghost.

"And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened: and many of the bodies of the saints, that had slept, arose. And coming out of the tombs, after his resurrection, came into the holy city, and appeared to many.

"Now the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the Son of God." [1]

"Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross on the sabbath day (for that was a great sabbath day), besought Pilate that their legs might be broken, and that they might be taken away.

"The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true; and he knoweth that he saith true, that you also may believe. For these things were done, that the Scriptures might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced." [2]

[1] St. Matt., XXVII, 46, 54.
[2] St. John, XIX, 31, 37; cf. Zach., XII, 10.

"And when evening was come (because it was the parasceve, that is, the day before the sabbath), Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead. And sending for the centurion, he asked him if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph."[1]

"And Joseph buying fine linen, took him down, and Nicodemus also came, he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about an hundred pounds weight: They took, therefore, the body of Jesus, and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden: and in the garden a new sepulchre wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand."[2]

"And the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again. Command, therefore, that the sepulchre be guarded until the third day: lest perhaps his disciples come, and steal him away, and say to the people: He is risen from the dead; and the last error shall be worse than the first.

"Pilate saith to them: You have a guard; go, guard

[1] St. Mark, XV, 42, 46.
[2] St. John, XIX, 39, 42.

it as you know. And they departing, made the sepulchre sure, sealing the stone, and setting guards."[1]

"And when the sabbath was past, Mary Magdalene and Mary the mother of James and Salome bought sweet spices, that coming they might anoint Jesus. And they said one to another: Who shall roll us back the stone from the door of the sepulchre?"[2]

"And behold there was a great earthquake. For an angel of the Lord descended from heaven, and coming rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.

"And the angel answering, said to the women: Fear not you: for I know that you seek Jesus who was crucified. He is not here, for he has risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee: there you shall see him. Lo, I have foretold it to you.

"And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. And behold Jesus met them, saying: All hail! But they came up, and took hold of his feet, and adored him.

"Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me.

"Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they

[1] St. Matt., XXVII, 62, 66.
[2] St. Mark, XVI, 1, 3.

being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: Say you, his disciples came by night, and stole him away when we were asleep. And if the governor shall hear of this, we will persuade him, and secure you.

"So they taking the money, did as they were taught: and this word was spread abroad among the Jews even unto this day."[1]

The women "going back from the sepulchre, told all these things to the eleven and to all the rest. And these words seemed to them as idle tales; and they did not believe them."[2]

"Peter, therefore, went out, and that other disciple (John), and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen cloths lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen cloths lying, and the napkin, that had been about his head, not lying with the linen cloths, but apart, wrapt up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed. For as yet they knew not the Scripture, that he must rise again from the dead."[3]

"And behold, two of them went, the same day, to a town that was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass,

[1] St. Matt., XXVIII, 2, 15.
[2] St. Luke, XXIV, 9, 11.
[3] St. John, XX, 3, 9.

that while they talked and reasoned with themselves, Jesus himself also drawing near, went with them. But their eyes were held, that they should not know him. And he said to them: What are these discourses that you hold one with another as you walk, and are sad? And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him: But we hoped, that it was he that would have redeemed Israel: and now besides all this, today is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light, were at the sepulchre. And not finding his body, came, saying, that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre, and found it so as the women had said, but him they found not.

"Then he said to them: O foolish, and slow of heart to believe in all things which the prophets have spoken! Ought not Christ to have suffered these things, and so to enter into his glory?

"And beginning at Moses and all the prophets, he expounded to them in all the Scriptures, the things that were concerning him. And they drew nigh to the town, whither they were going: and he made as though he would go farther. But they constrained him, saying: Stay with us, because it is towards evening, and the day is now far spent.

"And he went with them. And it came to pass, whilst he was at table with them, he took bread, and blessed, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight.

"And they said one to the other: Was not our heart burning within us, whilst he spoke in the way, and opened to us the Scriptures? And rising up the same hour, they went back to Jerusalem: and they found the eleven gathered together, and those that were with them. Saying: The Lord is risen indeed, and hath appeared to Simon.

"And they told what things were done in the way; and how they knew him in the breaking of bread.

"Now whilst they were speaking these things, Jesus stood in the midst of them and said to them: Peace be with you; it is I, fear not.

"But they being troubled and affrighted, supposed that they saw a spirit. And he said to them: Why are you troubled, and why do thoughts arise in your hearts? See my hands and feet, that it is I myself; handle, and see: for a spirit has not flesh and bones, as you see me to have. And when he had said this, he showed them his hands and feet. But while yet they believed not, and wondered for joy, he said: Have you here anything to eat? And they offered him a piece of a broiled fish, and a honeycomb. And when he had eaten before them, taking the remains, he gave to them." [1]

"He said therefore to them again: Peace be to you: As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he

[1] St. Luke, XXIV, 13, 43.

said to them: *Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*

"Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my finger in the place of the nails, and put my hand into his side, I will not believe.

"And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then he saith to Thomas: Put in thy finger hither, and see my hands; and bring hither thy hand and put it into my side; and be not faithless, but believing.

"Thomas answered, and said to him: My Lord, and my God!

"Jesus saith to him: *Because thou hast seen me, Thomas, thou hast believed; blessed are they that have not seen, and have believed.*" [1]

"After this, Jesus showed himself again to the disciples at the sea of Tiberias. And he showed himself after this manner. There were together Simon Peter, and Thomas, who is called Didymus, and Nathanael, who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples.

"Simon Peter saith to them: I go afishing. They say to him: We also come with thee. And they went forth, and entered into the ship: and that night they caught nothing.

[1] St. John, XX, 21, 29.

"But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: Children, have you any meat? They answered him: No. He saith to them: Cast the net on the right side of the ship and you shall find. They cast therefore; and now they were not able to draw it, for the multitude of fishes. That disciple therefore whom Jesus loved (John) said to Peter: It is the Lord. Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes.

"As soon then as they came to land, they saw hot coals lying, and a fish laid thereon, and bread. Jesus saith to them: Bring hither of the fishes which you have now caught. Simon Peter went up and drew the net to land, full of great fishes, one hundred and fifty three. And although there were so many, the net was not broken. Jesus saith to them: Come, and dine. And none of them who were at meat, durst ask him: Who art thou? knowing that it was the Lord.

"And Jesus cometh and taketh bread, and giveth them, and fish in like manner." [1]

"When therefore they had dined, Jesus said to Simon Peter: Simon, son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: *Feed my lambs.*

"He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou

[1] St. John, XXI, 1, 13.

knowest that I love thee. He saith to him: *Feed my lambs.*

"He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: *Feed my sheep.*

"Amen, amen, I say to thee; when thou wast younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not. And this he said signifying by what death he should glorify God. And when he had said this, he saith to him: Follow me." [1]

Such is the sum and substance of the historical account of the evangelists regarding the life, death, and resurrection of our Lord Jesus Christ. I have given all these events in detail, especially the apparitions of our Lord after His resurrection; because, from the beginning of Christianity, the personality and life of Jesus Christ, especially His resurrection, have formed the foundation of Christian faith and hope. St. Paul, moreover, tells us of other apparitions of Christ—of those mentioned in the gospels, as well as those not mentioned. He tells us, for instance, that Christ on on one occasion appeared to "more than five hundred of the brethren at once, of whom many remain to this present, and some are fallen asleep." [2] Then he adds for the instruction of the Corinthians to whom he is writing:

[1] St. John, XXI, 15, 19.

[2] I. Cor., XV, 6.

"Now if Christ be preached, that he arose again from the dead, how do some among you say, that there is no resurrection of the dead? But if there be no resurrection of the dead, then Christ is not risen again, and if Christ be not risen again, then is our preaching vain and your faith is also vain. Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ; whom he hath not raised up if the dead rise not again. If in this life only we have hope in Christ, we are of all men the most miserable." [1]

But let us return to the Gospels.

In accordance with earlier instructions, "the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him they adored: but some doubted.

"And Jesus coming, spoke to them, saying: *All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world.*" [2]

An exalted commission, a sublime calling, the accomplishment and realization of which we have daily before our eyes!

And not only St. Matthew (XXVIII, 16, 20), from whom the text just quoted has been taken, but St. Mark also (XVI, 14, 20) announces this commission in almost the same words: "At length he appeared to the eleven as they were at table: and he upbraided

[1] I. Cor., XV, 6, 19.
[2] St. Matt., XXVIII, 16, 20.

them with their incredulity and hardness of heart, because they did not believe them who had seen him after he was risen again.

"And he said to them: "*Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned.* And these signs shall follow them that believe: In my name they shall cast out devils: they shall speak with new tongues: they shall take up serpents: and if they shall drink any deadly thing, it shall not hurt them: they shall lay their hands upon the sick, and they shall recover."

And St. Luke in the Acts of the Apostles: "Then Jesus going with his apostles towards Bethania, said: But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth.

"And when he had said these things, while they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments. Who also said: *Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven.*"[1]

The work of the redemption was consummated. Christ as the first born had risen from the dead; the doctrine of salvation was announced; those who in their own persons, and in their successors were to promulgate this doctrine and to dispense the means of salvation to the most distant races till the end of time,

[1] Acts of the Apostles, I, 8, 9, 11.

were commissioned and empowered. In the great drama, the principal act dividing the world's history into pre-Christian and Christian was completed.

Our rôle falls in the act immediately following, in which the Apostles and their successors are fulfilling the commission given them by Christ, and in which the human race enters more and more into the fold whose invisible shepherd is the Son of God.

The Last Judgment forms the closing act:

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty."[1]

"And all the nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: And he shall set the sheep on his right hand, but the goats on his left.

"Then shall the king say to them that shall be on his right hand: Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world. For I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; I was a stranger, and you took me in: Naked, and you clothed me: sick, and you visited me: I was in prison, and you came to me. Then shall the just answer him, saying: Lord, when did we see thee hungry, and fed thee; thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked, and covered thee? Or when did we see thee sick or in prison, and came to thee? And the king answering, shall say to them: Amen, I say to you, as long as

[1] St. Matt., XXIV, 30.

you did it to one of these my least brethren, you did it to me.

"Then he shall say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in: naked, and you clothed me not: sick, and in prison, and you did not visit me. Then they also shall answer him, saying: Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he shall answer them, saying: Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me.

"*And these shall go into everlasting punishment: but the just, into everlasting life.*"[1]

Such is the drama of the world's history — not poetry, but truth and reality!

[1] St. Matt., XXV, 32, 46.

2. Books of the New Testament.

Edgar's Letter.

Reverend Father, I am deeply grateful for your long, detailed letter. There is, indeed, something unique about the words of the Sacred Scriptures. True, I had heard in my early youth all these details of the life of Jesus Christ; but abridged in this way, and related in the very words of the Scriptures, they possess a peculiar charm. The very simplicity of the narrative bears the stamp of truth.

Still my imagination cannot reconcile itself to the miracles related; it prevents my seeing in these accounts anything more than pious legends. In this I am not logical, I frankly admit; for, as soon as the existence of a personal God is proved, no valid objections to miracles can be offered. However, I should like to have a proof that the four evangelists, and, in general, the books of the New Testament, are as authentic as the works of Sallust or Tacitus, for instance.

May I ask you then to give me similar proofs of the genuineness and authenticity of the New Testament?

Father H.'s Answer.

Dear Friend, I gladly comply with your request as it is wholly justifiable. We are, then, to prove from the books of the New Testament, that the numerous

Messianic prophecies, which existed evidently long before Christ, have really been fulfilled in Jesus of Nazareth. From these books we must draw, in great part, the dogmas of our faith. And this holds true in a much stricter sense of you Protestants than of us Catholics, because the Scriptures are for you the *only source*, the *only rule of faith*, whereas we acknowledge the teaching office of the Church as our rule, and the Sacred Scriptures, with tradition, as the source. If I have heretofore referred to the historical accounts of the New Testament, it has always been with the self-evident postulate that we would at some later period discuss more thoroughly the question of their genuineness. We will open this discussion with the following passage from an opponent of Christianity, David Strauss:

"If the gospels are real historical documents, then miracles cannot be eliminated from the account of Christ's life; if, inversely, miracles are incompatible with history, then the gospels cannot be historical sources." [1]

This gives us manifestly the exact ground upon which rationalism contests the genuineness of the gospels, for miracles arrest our attention on almost every page. If a miracle is an impossibility, then the gospels are nothing more than children's fables, and Christianity as a whole, with its world-wide and time-enduring influence, its civilizing power, its Gothic Cathedrals, its countless martyrs, is built upon a collection of fictitious tales. The Christians, concerning whom Pliny, a contemporary of the apostles,

[1] Strauss, "Leben Jesu für das deutsche Volk." 1864, p. 18.

reported to Trajan that at their meetings they sang hymns to Christ *as the one God*,[1] were simply deluded by impostors, — so deceived by them in fact, that thousands of them shed their blood; and that for a collection of unfounded statements, concerning the truth or falsity of which many of them could have obtained personal information, since these events were represented as having taken place in their own lifetime, for it was not forty years after the death, resurrection and ascension of Christ that the first bloody persecution took place under Nero.

Hence, I assert that if miracles are impossible, we must consider these Christians as poor, deluded creatures; moreover, that the writers of the gospels, and the apostles who spread these facts by word, before the gospel accounts were written, were likewise deceivers or deceived. Fortunately, however, miracles are not impossibilities, as I have already shown you; for there is a personal God who created the world and constantly holds it in His hand. We must then accept the foundation of Christianity through miracles; we must, in particular, accept the resurrection of Christ, because, if we reject these miracles, we shall be forced to acknowledge with Dante even a greater one: —

> "That all the world," said I, "should have been turned
> To Christian, and no miracle been wrought,
> Would in itself be such a miracle,
> The rest were not a hundreth part so great."[2]

When it is once proved, or even made only apparent, that miracles played a part in the establish-

[1] Pliny, Epist. X, 97.

[2] Dante, Paradise, cant. XXIV, 104, 108.

ment of Christianity, the only solid objection to the authenticity of the gospels is at once removed; that is, the objection urged by such men as Voltaire and Renan.

Prescinding from the miracles related by the gospels, these narratives must be considered quite as genuine and authentic as the almost contemporaneous writings of Caesar and Tacitus; *supposing that equally strong historical proofs be adduced for them.*

These proofs I will quote from a recently published writing by Pawlicki,[1] the Cracow professor: and also from the statements of the Protestant Leipsic professor Tischendorf,[2] the renowned discoverer of the *Codex Sinaiticus*. Let us first examine the extrinsic, and then the intrinsic principles of their genuineness.

1. First, we may ask: how old are the *present existing manuscripts* of the New Testament?

The oldest manuscripts of Caesar, Tacitus, and Seneca, are handed down from the ninth century; of the two hundred and fifty manuscripts of Horace only two have come from the eighth century; a few more or less damaged manuscripts of Terence, Caius, and Plautus, belong to the fifth; a few of Virgil and Cicero, to the third and fourth centuries. Previous to this, we have only a few half-charred rolls of papyrus from Herculaneum dating from the first century after Christ, and a few fragments of Hyperides and of Homer's Iliad, discovered in Egyptian tombs and belonging probably to the second and third centuries

[1] Pawlicki, Der Ursprung des Christenthums. (Mainz, Kirchheim, 1885.)

[2] Tischendorf, Wann wurden unsere Evangelien verfasst? 4. Aufl. Leipzig, Hinrichs, 1880.

before Christ. Not long ago, it is true, a few more ancient fragments of Homer were discovered; but as to intact manuscripts, — the majority of the old classics, although written for the greater part before the time of Christ (especially the Greek classics, which were produced centuries before that period) are preserved only in recent copies, made in the eight or ninth century or even later. Nevertheless, they are universally considered genuine.

Now, what may be said of the New Testament on this point?

We possess perhaps about eighty-eight uncial manuscripts of the gospels: two from the fourth century (the Codex Vaticanus and the Codex Sinaiticus); two from the fifth century (the Codex Alexandrian, and the Palimpsest of Saint Ephraim); while the others are referred to the sixth, seventh and eighth centuries.

2. Now we approach still nearer to the source through the *ancient translations and harmonies of the gospels.*

It is absolutely certain that in the middle of the second century, or soon after, that is, about sixty years after the death of the apostles and of the Evangelist John, the four gospels were in common translated into Syriac and Latin; a Coptic translation was made in the third century, and a Gothic in the fourth. About the year one hundred and seventy, or even earlier, that is, about sixty or seventy years after the death of Saint John, the contents of the four gospels were grouped into the harmony of the gospels by both Theophilus and Tatian. It is a universally accepted and undeniable fact that towards the end of the second

century, the historical books of the New Testament in general were held by the various churches as authentic, genuine, and inspired. Moreover, the nature of the text of the oldest manuscripts and translations would lead one to suppose the preexistence of an entire history, i. e., different modifications in the hand of the copyists. Tischendorf, certainly a competent authority, confidently concludes from this, and with evidence, "that our joint gospels are traced back at least to the beginning of the second and to the end of the first century." [1]

This brings us back to the time of the apostles. Now, how could the entire detailed history of the gospels have been fabricated at that time, when the greater part of the living generation in personal intercourse with the apostles, must have heard such narrations and preachings? Such a fictitious account of miracles, in manifest contradiction to the account of eye-witnesses would certainly have been punished in the churches as base deceptions.

3. And this actually happened in the case of numerous spurious gospels, for instance, the so-called gospels of Peter, Thomas, Barnabas and others. They were easily distinguished from the genuine. But you must admit that false coins are circulated only in countries possessing real money; hence these apocryphal gospels would never have been written had there not been in existence genuine gospels, i. e., the four which since the second century have been witnessed to in the translations and harmonies of the gospels, in uninterrupted liturgical rites, and in the

[1] A. a. P. p. 128.

numerous quotations of authors,—the Gospels of Matthew, Mark, Luke, and John.

4. We shall now turn to the testimonies of authors, first considering St. Irenaeus.

Irenaeus was born about the year 130 A. D., became bishop of Lyons about 177, and died in the beginning of the third century (202). How near he was to the apostolic time may be gleaned from the following words, his own to Florinus: "I saw thee," he writes, "when I was a youth, in southern Asia with Polycarp, when thou didst dwell amidst the splendor of the imperial court, and wast striving to win the approbation of Polycarp. For I have a more vivid recollection of what happened at that time, than of recent matters. The experiences of our youth grow, as it were, with us, and cling tenaciously to the memory. So, I can even now recall the place where the blessed Polycarp sat during his discourses, how he walked and entered, how he lived, his whole appearance, his words to the people; how he related his intercourse with John and others who had seen the Lord, and quoted their words; how he repeated what he had heard regarding the Lord and His miracles from those who had seen the Word of Life with their own eyes; and all this, indeed, in full harmony with the writing." [1]

In harmony with what writing? Evidently with that translated into Latin and Syriac about the time that Irenaeus flourished as bishop and author, — in harmony especially with the gospels which Theophilus and Tatian had at that time woven into a diatesseron

[1] Iren. adv. haer. III, 3, 4, and especially his letter to Florinus, in Euseb. hist. eccl. V, 20 (Iren. opp. ed. Stieren I, 822.)

of the miracles and doctrines of our Lord; but in contradiction to the apocryphal gospels, even at that time condemned; finally, in harmony with those gospels used by Irenaeus himself in his writings, — none other than our four gospels, from which Irenaeus cites no less than four hundred passages, and concerning which he expressly writes the following: "So firmly are these gospels established that the very heretics give testimony to them, inasmuch as each one tries to confirm his own heretical doctrine by them. The Ebionites are convicted of having erroneous notions about our Lord by the very gospel which they exclusively use, that of St. Matthew. Marcion's blasphemy against the one existing God is proved by the very clippings which he retains of the gospel of St. Luke. And those who separate Jesus from Christ by saying that Christ remained impassible whilst Jesus suffered, are condemned out of the very gospel of St. Mark which they advance as proof, if they would only read it with a love of truth. Finally, the followers of Valentine (fl. 130—155 A. D.) are convicted of falsehood by the gospel of St. John, which they use in its entirety to prove their own combinations of doctrine. Therefore, since even our opponents testify to the gospels and use them, our assertions regarding them must be safe and reliable. And these gospels can be neither more nor less than four; for as there is in this world which we inhabit four regions in the heavens, and four chief winds, and since the Church is spread over the whole earth and has for her supporting pillars and foundation the gospels and the spirit of Life, it follows that she has four supports breathing on all sides incorruptibility and giving life

to man. Since this is the state of things, all those must be regarded as foolish, ignorant and rash who doubt the gospels and assert that there are more or fewer than those already mentioned."[1]

5. From Irenaeus we turn to Polycarp, to whom we have just referred. According to Waddington's epigraphic investigations, Polycarp suffered martyrdom on the twenty-third of February, 155 A. D. Before ascending the funeral pyre he addressed to the Proconsul Statius Quadratus the following words: "Eighty-six years I have served Christ." He was born therefore in the year 69 A. D. and was over thirty years old at the death of the apostle St. John, by whom, as is well known, he was appointed bishop of Smyrna. During his long episcopate of more than fifty years, the gospels were read every Sunday to the assembled faithful. Is it credible that the bishop did not know their origin, or that he would have permitted them to be read had he entertained any doubt of their authenticity and apostolic origin? Besides, in his letter to the Philippians, which probably dates from the end of the year 107, or the beginning of 108, he quotes at intervals the gospels of Matthew and Luke, the Acts of the Apostles and the letters of Peter and John; and gives the letters of Paul almost in full. From St. Matthew are cited, for example, the passages, "bearing in mind what the Lord said when he taught: Judge not that you may not be judged;"[2] "as the Lord hath said: The spirit is indeed willing, but the flesh is weak;"[3] etc.

[1] Iren., adv. haer. III, II, 7, 8.
[2] St. Matt., VII, 1.
[3] St. Matt., XXVI, 41.

6. In the year 106, shortly before Polycarp wrote his letter to the Philippians, St. Ignatius of Antioch was martyred in the Coliseum in Rome. We are in possession at present of seven genuine letters of his, written during his journey from Antioch to Rome; in these also are found many quotations and allusions to the gospels of Matthew and John, to the Acts of the Apostles, and to most of the letters of St. Paul.

7. In Rome itself, even before 150 A. D., the martyr St. Justin, in his first apology, witnessed to the genuineness of the gospels. He explained to the emperor that the Eucharist of which the Christians partook, was not ordinary bread or ordinary wine, but the flesh and blood of God. "Because the apostles," he continues, "have handed down in their records, *called the gospels*, that Jesus has so commanded them; after He had taken bread, and given thanks, He said: "This is my body, etc." [1]

Moreover he relates further on in his discourse, that the gospels were read publicly on Sundays: "On Sundays all those who live in the cities and in the country, assemble at the common place, and the records of the apostles, or the writings of the prophets are read." [2]

Similar testimonies of the time of the pontificate of Pius I. (142—157) or shortly afterwards, are furnished by a fragment discovered by Muratori in 1740. Here, enumerated as authentic books allowed to be read at the divine service, are the historical writings of the New Testament; while, on the other hand, the Pastor

[1] Cf. St. Matt., XXVI, 26, 28; St. Luke, XXII, 19.
[2] Justin., Apol., I, c. 66, 67.

of Hermas (written under the same pontificate of Pius I.) is rejected. [1]

8. We find the Gospels used in a little village of distant Numidia as early as the year 180. The acts of the Scillitan martyrs relate how the proconsul questioned the Christians: "What kind of books do you keep locked up in your closets?" Speratus, one of the martyrs, answered: "The Gospels, and the letters of St. Paul."

Now I ask, has any other ancient document such proofs of genuineness and authenticity as the Sacred Scriptures, as furnished by this constant religious use from the time of the apostles up to the present time? The aged, who had personal intercourse with Jesus and the apostles, could testify that what was read was conformable with what they themselves had learned or experienced; the children and youths who were present with the aged could deliver their testimony to later generations. And a guarantee of this nature is offered not merely by a single city, but by vast numbers of cities and villages; and this not in individual cases, but in such a way that travellers could constantly compare their own native communities with those of other Christians.

9. Let us now return to Rome, where even before St. Justin, we find St. Clement, the same whom St. Paul mentions in his epistle to the Philippians (IV, 3), and who as the third successor of St. Peter then occupied the Roman pontifical chair. Not later than the year 96 he wrote an epistle to the congregation at

[1] Den Pastor des Hermas dagegen (als erst jüngst, nuper, temporibus nostris, unter dem Pontificate Pius' I. geschrieben) verwirft.

Corinth; and this document, too, abounds in quotations from the Old and New Testaments, especially from the gospels of Matthew and Luke, and includes nearly all the letters of St. Paul.

Where do we find similar credentials for other histories? St. Clement was contemporary with the authors of the writings of the New Testament which he quotes; on the other hand, Thucydides, for instance, whose genuineness no one doubts, is first mentioned by Cicero and Dionysius of Halicarnassus, that is, about 330 years afer his death.

10. Special interest attaches to the *letter of Barnabas*. It is universally ascribed to the companion of St. Paul, mentioned in the Acts of the Apostles, and is, at all events, of the highest Christian antiquity. Now the fourth chapter of this letter contains the following passage: "Let us take care that we may not be, as it is written, the many called, but the few chosen." This is evidently the sentence from St. Matthew, XX, 16. Especially remarkable is the phrase "as it is written" (sicut scriptum est); the only writing quoted in this way is the sacred, the inspired writing, the word of God. Dr. Credner, a rationalist, not being able to deny the age of the letter and the scope of its expression, wrote in the year 1832: "The form of quotation: 'sicut scriptum est', employed in the book of the New Testament is, for that time, quite unheard of and without precedent." But rationalism knows how to strengthen its position: "The part of the letter containing the phrase in question, does not at present exist in the original Greek text, but only in an old Latin translation." In the original text it might possibly have sounded very different!

But, unfortunately for rationalism, Tischendorf discovered in 1859 together with the "Codex Sinaiticus", the original Greek of Barnabas and the disputed words were proved correct!

11. Even the opponents of Christianity furnish us with abundant proofs of the genuineness and authenticity of the gospels. The oldest heretics, as Valentinus (fl. 140 A. D.), Basilides, Marcion, etc., did not oppose the Church by attacking the authenticity of the gospels, but by interpreting them according to their own heretical views. To quote these individual heretics would make this writing too diffuse. I shall bring forward only the words of St. Irenaeus (130—202) who in the second century writes as follows: "Our gospels are so firmly established, that even heretics bear testimony to them, and each seeks to found his own doctrine upon them." [1]

12. The heathen philosopher, Celsus, who, according to Origen, "lived under Hadrian (117—138) and later," in his polemic likewise relied on our gospels which he plainly distinguishes from the apocryphal gospels, as the gospels of the first edition. (*Εὐαγγέλιον ἐκ τῆς πρώτης γραφῆς.*) He knows the account of the adoring Magi, whom, nevertheless, he called Chaldeans; the massacre of the children which followed; the flight of the Child into Egypt at the command of the angel; the appearance of the dove at His baptism; His birth of a virgin; the instruction which He gave His disciples (Matt. X, 23) "And when they shall persecute you in this city, flee into another"; the agony of His soul in Gethsemani; His thirst on the cross; His statement that it is easier for

[1] Irenaeus adv. haer. III, II, 7; cf. above p.

a camel to pass through the eye of a needle, etc., wherein Celsus recognizes the misrepresentation of a Platonic sentence; the command of Jesus: If a man strike you on one cheek, turn to him the other," etc.[1]

13. The Jewish historian, Flavius Josephus, born 37 A. D., therefore about eight years after the death of Christ,[2] and who stood in high authority with the imperial family, wrote his Jewish Antiquities as a memorial to his nation after its political downfall. In its pages are accounts of all the Jewish sects and party leaders from Augustus to the destruction of the city of Jerusalem. He speaks also of Christ and says:

"At this time lived Jesus, a wise man, if he can be called man (a human being) for he performed miracles, and taught mankind, who gladly received the truth. Many Jews, as also many Greeks, followed him. This was Christ, the Messiah. And when on the information of our most eminent men, Pilate sentenced him to death, those who had loved him did not cease to love him for on the third day he appeared to them living again. This and thousands of other miraculous things concerning him, had been foretold by the prophets. And the present Christian community, named from him, is in existence."[3]

This last statement of Flavius Josephus made in the first century we can most heartily indorse in the nineteenth: Christianity still exists! In the passage just quoted, the Jewish historian presents the most

[1] St. Matt., V, 39: St. Luke, VI, 29.

[2] Died at Rome 94 A. D.

[3] Flav. Joseph., Antiquit. Jud., XVIII, 3, 3; cf. Hettinger, Lehrbuch der Fundamentaltheologie, I., p. 295.

important features of the life of Jesus related in the gospels. Moreover, these are by no means the only events he mentions; he speaks also of the death of John the Baptist, of the depravity of Herodias, of the hypocrisy of Annas, of the haughty spirit of Caiphas, etc.

14. If, notwithstanding this array of proofs, we deny the authenticity of the gospels, we must then reject the classic literature of the Greeks and Romans, for no other book of antiquity possesses such extrinsic proofs of genuineness as the New Testament, and especially the Gospels.[1]

The essential ground upon which the Sacred Scriptures are controverted is intrinsic, as already stated; that is, they recount miracles. But if one will deny every miracle on principle, he must become an atheist; and if, without radically contesting the possibility of miracles, their place in the origin of Christianity be denied, then I know not where in the

[1] We find even in St. Augustine (354—430): Quae unquam literae ullum habebunt pondus auctoritatis, si evangelicae, si apostolicae non habebunt? De quo libro certum erit, cujus sit, si literae, quas Apostolorum dicit et tenet Ecclesia ab ipsis Apostolis propagata et ab omnibus gentibus tanta eminentia declarata, utrum Apostolorum sint, incertum est? .... Platonis, Aristotelis, Ciceronis, Varronis, aliorumque ejusmodi auctorum libros, unde noverunt homines, quod ipsorum sint, nisi eadem temporum sibimet succedentium, contestatione continua? .... Quis tandem tanto furore caecatur .... qui dicat, hoc mereri non potuisse Apostolorum Ecclesiam, tam fidam, tam numerosam fratrum concordium, ut eorum scripta fideliter ad posteros trajicerent cum eorum cathedras usque ad praesentes Episcopos certissima successione servaverint cum hoc equalium cumque hominum scriptis, sive extra Ecclesia in sive in ipsa ecclesia, tanta facilitate proveniat? (St. Augustine: contra Faustum XXXIII, 6.)

whole history of the human race they can be allowed a place.

I will go even further. Suppose the cosmological and other proofs of the existence of God were not convincing, so that from a purely philosophical viewpoint the origin of the world remained an undecided question, an unsolved enigma; suppose that neither "dualists" (Christians) nor "monists" (pantheists and atheists) could give decisive reasons for their systems, the genuineness and authenticity of the gospels would in that case from an historical standpoint bring the question to a decision. Because, going back to the words of David Strauss: If the gospels are really historic documents, then the miracle cannot be eliminated from the history of the life of our Lord; if, however, but one single miracle can be proved, then there is an extramundane, personal God; and if a single miracle, performed in verification of the divine mission of Jesus of Nazareth, be established, then the religion of Jesus Christ, Christianity, is sealed by God with the seal of truth.

15. While, therefore, miracles offer no proof against the genuineness of the gospels, many intrinsic arguments of great importance in favor of their genuineness appear over and above those fully convincing extrinsic arguments already given. A few facts out of the abundant material furnished may suffice.

Authors who wish to report earlier events or what is absolutely unauthentic, exactly as if they had been eye-witnesses, must either omit exact, chronological, topographical and other details, or expose themselves at every step. Livy and Curtius Rufus, for instance,

contain many inaccuracies in their account of earlier events. On this point how does it stand with the gospels?

They are rich in concrete passages of all kinds, everywhere betraying the eye-witness, nevertheless they harmonize perfectly with truth.

In the twentieth chapter of St. Matthew, among others, we read of the owner of a vineyard, who, to cultivate it, hired day-laborers at one denarius. Now if we can learn in just what period a day's wages had this value, we shall have an excellent mark for the age of the gospels. The amount of wages and the value of money have, as you know, undergone a great change. Now, in the time of Augustus, that is, shortly before the time of Jesus Christ, a day's wages amounted to one denarius, while in the time of Diocletian, about 300 years after Christ, money had so depreciated in value that twenty-five denarii formed the usual daily wage of a laborer.[1] This parable of the vineyard must have been written about the time of Augustus, or, at least, not very much later.

In the gospel of St. John (XII, 3, 5) it is related that Mary Magdalen took "a pound of precious ointment of right spikenard," and anointed the feet of Jesus. Judas was scandalized at this, and said: "Why was not this ointment sold for three hundred denarii and given to the poor?" This statement seems improbable: for at that time one denarius was worth about ninty-seven centimes; three hundred denarii would therefore have amounted to two hundred and ninety-one francs, certainly an immense

[1] Pawlicki, "Der Ursprung des Christenthums," S. 132 and 133.

sum for one pound of ointment. Fortunately, a contemporary of the evangelists, the heathen philosopher Pliny, has left an account of the value of one pound of balsam ointment at that time; the cheapest quality was twenty-five, and the finest three hundred denarii. Here again we have a remarkable harmony with historic facts!

16. Up to the time of the destruction of the temple by Titus, about the year 70, the Jews paid annually one didrachma as the temple tax, and this payment was of course considered a matter of duty and wholly praiseworthy. After the destruction of the temple, the Jews were compelled to pay this tribute to the temple of Jupiter Capitolinus, and it may easily be imagined how odious the didrachma became at this time. Now let us see in what light it appears in St. Matthew — whether this payment was universally looked upon as a religious duty, or as an apostacy. We read:

"And when they were come to Capharnaum, they that received the didrachma, came to Peter and said to him: Doth not your master pay the didrachma? He said: Yes. And when he was come into the house, Jesus preventeth him, saying: What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom? Of their own children, or of strangers? And he said: Of strangers. Jesus said to him: Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish, which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater (two didrachmas): take that, and give it to them for me and for thee."[1]

[1] St. Matt., XVII, 23, 26.

Could an author who wrote after the destruction of the temple, and for people who lived after that time, speak so dispassionately and without further explanation, of the scandal which would be given by a refusal to pay the didrachma?

17. An apparent contradiction may be found in the assurance which the Jews gave Pilate: "It is not lawful for us to put any man to death,"[1] and their further assertion: "We have a law, and according to the law he ought to die, because he made himself the Son of God."[2] Yet both are absolutely correct. The Mosaic law ratified capital punishment, it is true; but at the time of which there is question, the national independence of the Jews was already so restricted by the Romans, that they could no longer exercise the right over life and death. The statement of the original gospel is, therefore, archeologically correct in every detail, because the law of the Jews indeed commanded capital punishment, but they themselves were forbidden by the Romans to put any man to death.

But how does it fare in this respect with any of the thirty or so apocryphal gospels, — that, for instance, of Nicodemus? He makes the Jews say: "Our law forbids us to put any man to death,"[3] which was false. This gospel, moreover, places the Mount of Olives not far distant from Galilee, whereas it is in the vicinity of Jerusalem; and the apocryphal gospel of the Childhood has the Pharaohs flourishing in Memphis at the time that the Holy Family went into Egypt. Lies are short-lived; but eighteen centuries

[1] St. John, XVIII, 31.
[2] St. John, XIX, 7.
[3] Lex nostra mandat nobis non occidere quemquam.

have failed to prove an error in the four genuine Gospels.

Of course, many attempts have been made to detect errors and contradictions in the evangelic histories; and many of these objections are very plausible. Thus, according to St. Luke (XVIII, 38), *before the arrival* of Jesus in Jericho *one* blind man called out: "Jesus, son of David, have mercy on me"; according to St. Matthew (XX, 30), *two* blind men called *after the departure* of Jesus from Jericho: "Jesus, son of David, have mercy on us." According to St. Matthew (XXVII, 44), and St. Mark (XV, 32), events are reported in general: "And the thieves that were crucified with Jesus reviled him." St. Luke (XXIII, 39), on the contrary, goes into details: "And one of those robbers who were hanged, blasphemed him, etc."

Such differences and even apparent contradictions are found in the evangelists, and they give the exegesists some trouble; yet they invariably admit of a reasonable explanation, and, thus, instead of weakening our faith in Holy Scriptures, rather serve to throw into a stronger light the simplicity, love of truth, and historic fidelity of the narrator.[1]

Now, my friend, recall those passages of Scripture which we incidentally mentioned, for instance, that graphic narrative of the man born blind, who was healed; and then the whole history of the passion of Jesus Christ; and you will be obliged to confess that these are not fables which have been invented by men, but simple, faithful reports of eye-witnesses and conscientious chroniclers.

[1] For a more explicit treatment of the subject, see Hammerstein's "Christenthum", especially chapters V—VIII.

18. In conclusion, I beg leave to quote for you the beautiful words of the learned Protestant Bible commentator, Tischendorf:

"The life of Jesus has become the focus of the religious questions of the present day. This is a momentous fact. It is grounded on the recognition that Christianity is not founded upon Christ's doctrines, but upon His Person. Every concept of Christianity which runs counter to this, mistakes the essential character of Christianity and is grounded on a misunderstanding. The Person of Jesus is the cornerstone on which the Church has been founded. To this Person is referred the doctrine of Jesus and the doctrine of His Apostles everywhere, and in the most definite manner; with the Person of Christ Christianity stands or falls. To divest this Person of its dignity, that dignity which the whole Church gives it under the name of Son of God, and still try to retain Christian faith and the Christian Church, is a vain attempt, a hopeless delusion. . . .

"Whence do we derive this knowledge of the life of Jesus? Almost exclusively from the writings of our four evangelists, in which the Divine Person that forms the cardinal point of Christian faith, and also the point of attack on the gospels, is essentially the same as in the epistles of St. Paul. . . .

"We can but welcome the fact, that through the radical character of two well known modern biographers of Jesus, the "Tübinger inventor" (David Strauss), and the "Parisian pervert" (Renan), the contrasting attitudes of belief and unbelief towards the gospels and towards our Lord Himself have emerged into fuller light. It is light alone that leads to a

decision. . . . As regards truth, nothing is easier than to deceive, under the pretense of learned, honest investigation, those who are not in a position to study this greatest question of Christianity scientifically. . . . Hence so many who by their avocation in life cannot attain to a necessary knowledge of science, have been made to believe that the evidence regarding the life of Jesus, scientifically considered, is doubtful and worthless. Nothing can be more glaring than the assertion that the earlier history of the Christian Church bears striking testimony against the genuineness of our Gospels, especially against that of St. John, in which to the scandal of an un-Christian age, the Theandric Person of our Redeemer appears more luminous than in the synoptic gospels (St. Matthew, St. Mark, and St. Luke). A study of this gospel has, on the contrary, given us the fullest conviction of its genuineness.

"It is the undeniable claim of the spirit of skepticism which has gained ascendency in the last hundred years, that, in learned men as well as in the unlearned, it has caused serious doubts, and, in some cases, open denial of the genuineness of the gospels, especially that of St. John. Nevertheless, in the whole literature of antiquity, we find few examples of more convincing historical evidence than that in favor of our four gospels, provided our inquiries are conducted in an upright spirit.

"Against unbelief, as rooted in modern frivolity, in that flesh-born emancipation of spirit which has repudiated all accountability to the Spirit of God, science has no weapons. And it is just this spirit of unbelief which finds its embodiment in Renan's work — which gives it its power, its strength, its success:

there is no need of a learned discussion of this work; the flaunting shreds and tatters which it has borrowed from science hang too loosely upon its naked bones. But it is quite another matter with proofs scientifically brought forward against the life of Jesus, with historic attacks on the very headspring of the evangelic sources; against these we must enter our decided protest, on the ground of the most rigid scientific investigation. To Truth belongs the victory, in the name of God and by right of justice."

3. Prophecies and their Fulfilment.

Letter of Father H.

Dear Friend, your answer to my last letter gave me great pleasure; I see that we Christians may now call you ours. In the spiritual warfare of the present day you have courageously taken up arms on the side of Jesus Christ.

I call you ours, even though you are a Protestant, and I, a Catholic priest; ours, truly, though not in the full sense of the word, for the dogmatic points of difference between a Catholic and a Protestant are undeniable. But I call you ours, inasmuch as you maintain with us Catholics, the divine mission and the divinity of Jesus of Nazareth, the Redeemer of the world.

Nevertheless, it is my duty to establish your convictions more firmly and from all points of view; for that purpose I should like to bring before you briefly the Messianic prophecies of the Old Testament. These prophecies will show you that the appearance of Jesus Christ was not, comet-like, unheralded in the history of the world, like that of Mohammed and other founders of religions, but that it was expected and predicted for hundreds and thousands of years,—hence that it corresponded to the plan, and, consequently, to the will of God. Indeed, how are we to regard the whole chosen nation other than as a preparation ordained by God for the Saviour of the world? On every page of their sacred books we meet with references to the coming Messiah.

In considering these books I have the advantage of not being obliged to prove their antiquity and genuineness, as in our question we are very little concerned with archaeological controversies, for instance, whether this book or that was written seven or five hundred years before the time of Christ. As soon as it is proved, first, that the books containing the Messianic prophecies existed long before the appearance of Jesus of Nazareth; secondly, that these prophecies have been fulfilled in Him and only in Him, and, moreover, in such a way as to exclude the possibility of an accidental or designed fulfilment by fraudulent means; I say, as soon as this is established, the truth of Christianity is proved.

A mere glance at the history of the world will suffice to convince us that the pre-Christian existence of the books of the Old Testament is as undeniable as any other historical fact. They constitute, as it were, the soul of the Jewish people, and whoever would deny their existence before Christ could with as much security deny the existence of the Jewish people. Shortly after the year 300 B. C., the books of Moses were translated into Greek at Alexandria, and were followed in rapid succession by the other books of the Old Testament. This translation is known as the Septuagint. Moreover, in the New Testament a great many of the passages of the Old Testament are quoted in such a way by Christ, the evangelists, the apostles, the Pharisees, etc., that obviously, even from the most ancient times, the Old Testament must have been universally acknowledged. Finally, we need only consult the Jews of the present time to prove beyond doubt that they, with us, recognize each book

as pre-Christian, and the Messianic prophecies contained in them as genuine, although these very prophecies are difficult for them to deal with.

What is now to be done is to bring forward the various prophecies (in opposition to the Jews), and compare them with the account of the evangelists, which we have already proved genuine. A comparison will show you that no accident, no human conjecture or invention, but only the omniscience of God, could have opened to the prophets of the Old Testament, the distant events of the future as they afterwards actually took place. From this results, undoubtedly, a divine testimony both for the prophets and for the Messiah foretold by them.

I shall now examine the most striking of these prophecies:

1. *Immediately after the Fall of man*, a Redeemer, a Messiah was promised who was to come from the seed of a woman, and crush the serpent's head. His mission was not merely one of teaching, but also one of expiation. He was to be God and man at the same time, as we have seen; man, that He might suffer, God, that the atonement of His sufferings might be of infinite value. How this was fulfilled in Jesus of Nazareth needs no further development.

2. The posterity of Eve is pointed out as the soil from which the Redeemer is to spring forth. After Noah, it will be more narrowly confined to the posterity of Sem. "Blessed be the Lord God of Sem; be Canaan his servant."[1] And from the posterity of Sem came the Redeemer.

[1] Genesis, IX, 26.

3. But the limits became even more restricted when, some centuries later, the promise was confined to Abraham, one of the descendants of Sem. "I will," said God to him, when as yet the Jewish nation had no existence, "I will make thee a great nation, and I will bless thee and magnify thy name and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee; *in thee shall all the kindreds of the earth be blessed.*"[1] And they were blessed in Jesus of Nazareth, the descendant of Abraham.

4. God even imposed upon Abraham a command which clearly prefigures the future sacrificial atonement of the Son of God. He says to him: "Take thy only-begotten son, Isaac, whom thou lovest, and go into the land of vision (Hebrew: to Moriah, the name of the temple-mount in Jerusalem on which the temple was subsequently built); there thou shalt offer him as a holocaust, upon one of the mountains, which I will show thee."[2]

Now Abraham on reaching the spot proceeded to obey; he laid his tenderly beloved son upon the altar, and stretching forth his hand to consummate the awful sacrifice, "Behold an angel of the Lord from Heaven called him, Abraham! Abraham! And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do anything to him; now I know that thou fearest God, and hast not spared thy only-begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the briars, sticking fast by the horns, which he took and offered for a holocaust instead of his son."

[1] Genesis, XII, 2, 3.
[2] Genesis, XXII, 2.

"The angel of the Lord called to Abraham a second time from heaven saying: By my own self I have sworn, saith the Lord: because thou hast done this thing, and hast not spared thine only-begotten son for my sake, I will bless thee and I will multiply thy seed, as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies and *in thy seed shall all the nations of the earth be blessed.*"[1] The fulfilment of this prefiguration in the sacrifice on Golgotha in which "God also has not spared His only-begotten Son" requires no further explanation.

5. Later, the promise was limited to the posterity of Isaac; to him also God said: "In thy seed shall all the nations of the earth be blessed,"[2] and they were blessed.

6. The next branch in the genealogical tree brings us to the patriarch Jacob. Dying, he bequeathed the following promise as a testament, to his fourth son, Juda: "Juda, thee shall thy brethren praise: thy hands shall be on the necks of thy enemies: the sons of thy father shall bow down to thee. Juda is a lion's whelp; to the prey, my son, thou art gone up: resting thou hast couched as a lion, and as a lioness; who shall rouse him? *The sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations.*"[3] Such is the translation according to the Vulgate. The Hebrew text as the Jews have it at present, reads thus: "The sceptre shall not pass from

[1] Genesis, XXII, 15, 18.
[2] Genesis, XXVI, 4.
[3] Genesis, XLIX, 8, 10.

Juda nor the rod of command from his feet until the man of peace comes, and his will be the obedience of the people." That this refers to the Messiah has always been maintained even by the Jews.

Now when did the sceptre pass from Juda? This period once determined, we can fix the limit of time in which the Messiah was to appear. The sceptre had not passed away when, almost a thousand years before Christ, the kingdom of Israel separated from the kingdom of Juda, and later disappeared as a people from the face of the earth. Nor had it passed away when about 585 B. C. the kingdom of Juda was led into the Babylonian captivity; for Juda still retained its national existence, and again secured its independence after the people's return from exile. That the sceptre had departed from Juda at the time of the Machabees cannot be definitely determined; these leaders of the people, were not, it is true, of the tribe of Juda, but of Levi; nevertheless, the kingdom of Juda still maintained its integrity, the Levites being considered but a part of it. At what period, then, had the sceptre certainly passed from Juda? Beyond any doubt, at the time when Titus destroyed the temple, 70 A. D., and sold the Jews as slaves in different parts of the world. At this time the sceptre had assuredly departed; and the Messianic prophecy just quoted, must, therefore, have been fulfilled.

Who could this Messiah have been if not Jesus of Nazareth?

7. Passing over a period of several centuries we come to David, the author of most of the Psalms, the powerful king of the tribe of Juda (1055—1015 B. C. according to the usual acceptation). He sketches

a picture for us, even to minutest details, the realization of which appears in Jesus of Nazareth. He clearly characterizes him as God in these words: "The Lord hath said to me: Thou art my son, this day have I begotten thee";[1] and "The Lord said to my Lord, Sit thou at my right hand until I make thy enemies thy footstool."[2] I have already pointed out[3] how Jesus Himself perplexed the Pharisees with these words, the Messianic character of which they did not deny.

In the same Psalm the priesthood of the Messiah appears; we read: "The Lord had sworn and he will not repent: Thou art a priest forever according to the order of Melchizedek."[4] But with this glorious passage is given at the same time the image of the Crucified. "But I am a worm and no man, the reproach of men; and the outcast of the people. All they that saw me have laughed me to scorn; they have spoken with the lips and wagged the head. He hoped in the Lord, let him deliver him, seeing he delighted in him."[5] "They have pierced my hands and my feet; they have numbered all my bones. And they looked and stared upon me. They parted my garments amongst them and upon my vesture they cast lots."[6]

8. With similar clearness Isaias, about 700 B. C., describes the suffering Saviour: "And he shall grow up as a tender plant before him, and as a root out of a

[1] Psalm II, 7.
[2] Psalm CIX, 1.
[3] Cf. p. 87.
[4] Psalm CIX, 4; (Hebr. CX, 4.)
[5] Psalm XXI, 7, 9; cf. St. Matt., XXVII, 43.
[6] Psalm XXI, 17, 19; cf. St. John, XIX, 23, 24.

thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness in him that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not.

"Surely he hath borne our infirmities and carried our sorrows. And we have thought him as it were a leper, and as one struck by God and afflicted. *But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.* All we like sheep have gone astray, every one has turned aside into his own way: *and the Lord hath laid upon him the iniquity of us all. He was offered because it was his own will;* and he opened not his mouth; he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth... Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death and was reputed with the wicked; and he hath borne the sins of many, and hath prayed for the transgressors."[1]

The divine and human nature of the glorious character of the Redeemer also appears in Isaias.

"Drop down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened, and bud forth a Saviour, and let justice spring up together."[2]

[1] Isaias, LIII; cf. St. Mark, XV, 28; St. Luke, XXII, 37; XXIII, 34.

[2] Isaias, XLV, 8.

"And there shall come forth a rod out of the root of Jesse (the father of King David), and a flower shall rise up out of his root, and the spirit of the Lord shall rest upon him. . . And justice shall be the girdle of his loins: and faith the girdle of his reins. The wolf shall dwell with the lamb: and the leopard shall lie down with the kid. . . In that day shall the root of Jesse, who standeth for an ensign of the people, him the gentiles shall beseech, and his sepulchre shall be glorious." [1]

"Then shall the eyes of the blind be opened; and the ears of the deaf shall be unstopped." [2] — "For a *Child is born* to us, and a son is given to us, and the government is upon his shoulders; and his name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied, and there shall be no end of peace: He shall sit upon the throne of David, and upon his kingdom to establish it and strengthen it with judgment and with justice from henceforth and forever." [3]

9. In the minds of Jews and heathens, to whom these prophecies were known, such characteristics might indeed have evoked an image of a worldly conqueror. Flavius Josephus [4] gives us the conviction of the Jews: "About this time one of their nation was to rule over the earth." Tacitus [5] says: "Many were

[1] Isaias, XI, 1 ff. This rod from the root of Jesse is not David, for, when Isaias prophesied, David had been dead three hundred years.

[2] Isaias, XXXV, 5.

[3] Isaias, IX, 6, 7.

[4] Bell. Jud., VII, 31.

[5] Histor., V, 13.

convinced that the East would rise up and the highest power be taken possession of by Judea''; and Suetonius[6]: ''It was the current and firm opinion throughout the East that fate had decreed that, at this time, one should come from Judea who would usurp the power.'' Vergil (70—19 B. C.), in the fourth eclogue, writes in his appeal to the Cumaean Sybil: ''The Virgin returns, . . . a new sprig descends from heaven. Be gracious to the new-born child, with whom that iron race expires, and a golden race is established in the whole world, be gracious, O chaste Lucina! even now thy Apollo rules.'' Unconsciously this reminds us of the words which Isaias wrote seven centuries earlier: ''Behold the virgin shall conceive, and bear a son, and his name shall be called Emmanuel.''[2]

[6] In Vespas., c. 4.

[2] The words of Vergil applied in naive flattery to the obscure son of Pollio, are in the original:

4. Ultima Cumaei venit jam carminis aetas;
5. Magnus ab integro saeclorum nascitur ordo.
''Jam redit et Virgo, redeunt Saturina regna;
''Jam nova progenies coelo demittitur alto.
In modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,
10. Casta, fave, Lucina; tuus jam regnat Apollo
Teque adeo decus hoc aevi, te consule, inibit.
Pollio, et incipient magni procedere menses;
Te duce, si qua manent, sceleris vestigia nostri
Irrita perpetuo solvent formidine terras.
15. Ille deum vitam accipiet, divisque videbit
Permixtos heroas, et ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem. . . .
49. Cara deum soboles, magnum Jovis incrementum!
50. Adspice convexo nutantem pondere mundum,

10. We now come to the prophet Jeremias (fl. 600 B. C.) The longed-for Messiah is described as a king. "Behold the days come, saith the Lord, and I will raise up to David a just branch: and a king shall reign and shall be wise: and shall execute judgment and justice in the earth. In those days shall Juda be saved and Israel shall dwell confidently." [1]

11. Through Ezechiel (fl. 600 B. C.) God says: "And I will set up one shepherd over them, even my servant David: He shall feed them, and he shall be their shepherd. And I the Lord will be their God: and my servant David, the prince in the midst of them: I the Lord have spoken it." [2] Here again it is self-evident that David, the king, then long deceased, was not meant.

12. To this same period (600 or 500 B. C.) belongs the celebrated prediction of Daniel, perhaps the most interesting and the most striking of all the prophecies.

"In the first year of Balthazar, king of Babylon (555 B. C., according to the usual chronology), Daniel saw in a dream a vision. . . And four great beasts different one from another came up out of the sea. . . After this I beheld in the vision of the night, and lo! one like the Son of man came with the clouds of heaven, and he came even to the ancient of days: and they presented him before him. And he gave him

Terrasque tractusque maris coelumque profundum
Adspice, venturo laetentur ut omnia saeclo!
Virgil, Eclog. 4.

With regard to the other traditions current among various peoples, cf. Lüken's "Die Traditionen des Menschengeschlechts."

[1] Jer., XXIII, 5, 6.

[2] Ezech., XXXIV, 23, 24.

power and glory and a kingdom: and all the peoples, tribes and tongues shall serve him: his power is an everlasting power, and shall not be taken away: and his kingdom that shall not be destroyed. . .

"I went near to one of them that stood by, and asked the truth of him, concerning all these things. And he told me the interpretation of the words and instructed me: These four great beasts are four great kingdoms which shall rise out of the earth." (The Assyria-Chaldean, the Media-Persian, the Macedonian of Alexander the Great, and the Roman.)[1] 'But the saints of the most high God shall take the kingdom, and they shall possess the kingdom forever and ever . . . that the kingdom, the power and the greatness of the kingdom, under the whole heaven, may be given to the people of the saints of the most High; whose kingdom is an everlasting kingdom, and all kings shall serve him, and shall obey him." [2]

"In the first year of Darius the son of Assuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans: In the first year of his reign (537 B. C.), I Daniel understood by books the number of the years, concerning which the word of the Lord came to Jeremias the prophet, that seventy years should be accomplished of the desolation of Jerusalem (the Babylonian captivity). And I set my face to the Lord my God to pray and make supplication with fasting and sack-cloth and ashes." [3]

And God heard Daniel, and granted his prayer, inasmuch as he announced a higher deliverance than from the Babylonian captivity. He sends the angel

[1] Cf. Daniel, VIII, 20 ff. and II, 37 ff.
[2] Daniel, VII.
[3] Daniel, IX, 1, 3.

Gabriel, who says: "Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth; and I am come to show it to thee, because thou art a man of desires: therefore do thou mark the word and understand the vision.

"Seventy weeks[1] are shortened upon thy people and thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought, and vision and prophecy may be fulfilled; and the Saint of saints may be anointed. Know thou, therefore, and take notice: that from the going forth of the word to build up Jerusalem again unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls, in troublesome times. And after sixty-two weeks Christ shall be slain: And the people that shall deny him shall not be his (Hebrew: and there shall not be for him). And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste; and after the end of the war the appointed desolation. And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail: and there shall be in the temple the abomination of desolation: and the

[1] Jews, Christians, and rationalists agree that the weeks here mean weeks of years. just as in Leviticus, XXV, 8. Besides, weeks of days would be absolutely irreconcilable with verses 2 and 25—27 of this chapter. — I follow here as usual the text of the Vulgate, as it offers the best guarantee; the modern Hebrew text (cf. Rohling, Catechism of the 19th Century, p. 3) harmonizes almost entirely with it.

desolation shall continue even to the consummation and to the end."[1]

Such is the prophecy. And what is its fulfilment? The four great kingdoms of the world successively prevailed — the Assyria-Chaldean, the Media-Persian, the Macedonian, and the Roman. And with the last the "Son of Man" appeared (the "Stone" in Daniel, II, 34). And God set up for the "Son of Man a kingdom that shall never be destroyed,"[2] the Church. "And he gave him power and honor and a kingdom, and all nations, tribes, and tongues shall serve him."[3]

And when was this Son of Man to come? When were the transgressions to be finished, sin to have an end, iniquity to be abolished, everlasting justice to be brought, and vision and prophecy fulfilled? When was Christ the Prince to appear? The reckoning begins with "a word", an edict, that Jerusalem should be rebuilt by the returning Jews. There are four such edicts: of the years 536, 518, 457, 444, before Christ; the third, of the year 457, was fraught with the most serious consequences; let us examine this in detail. From 457 on, seven weeks of years (49 years) were to pass, "and the streets and walls were to be rebuilt;" in the year 408, Jerusalem was restored by Nehemias. From that time until Christ the Prince, 62 weeks (434 years) were to elapse: this brings us to the year 26 after Christ. It is an actual fact that about this period Jesus of Nazareth began his public mission. After this time Christ the Prince was to be put to death.

[1] Daniel, IX, 22, 27.
[2] Daniel, II, 44.
[3] Daniel, VII, 14 (cf. above p. 144).

The seventieth week now begins (26—35 after Christ). In the middle of this week (in the year 29 after Christ according to the usual acceptation) Jesus was put to death, and with His sacrifice on Calvary the new covenant was established; the victim and the sacrifice of the old covenant were thus done away with, in accordance with the prediction that this should happen in the week which followed after the seven and sixty-two weeks.

We take this third edict of the year 457, as our basis. The other three fall in the years 536, 518, and 444. If preference be given to any of these later edicts, the Messiah must be looked for at most 79 years earlier, or 13 years later. But where in the whole world was any one to be found at this time except Jesus of Nazareth, in whose personality the characteristics of the Messiah were blended in harmony, characteristics which are met with on every page of the sacred writings of the Old Testament, and which the Jews as well as ourselves find in the words of Daniel?

Finally, how striking is the portrayal of the destruction of Jerusalem by Titus! And then the abomination of desolation in holy places which is to be the end! Shortly before its fulfilment, the prophecy was renewed by Christ in the words: "When therefore you shall see the abomination of the desolation, which was spoken of by Daniel the prophet, standing in the holy place; etc."[1] and: "The days shall come upon thee (Jerusalem): thy enemies shall cast a trench about thee, and compass thee around, and straiten thee on every side; and beat thee flat to

[1] St. Matt., XXIV, 15.

the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation." [1]

And these days came upon Jerusalem, and so frightful were they, that probably they have no equal in the history of the world. Flavius Josephus tells us that within three months 115,000 dead bodies were carried out of the city, and 600,000 were cast over the city walls; the number who died during the siege amounted to 1,000,000; 97,000 were sold as prisoners in all parts of the world. From that time to the present day, the Jews wander about, without temple, without sanctuary, without sacrifice; for the only temple in which they could offer sacrifice according to the command of God,[2] the temple at Jerusalem, was destroyed. The Jews have only synagogues, that is, places of assembly for prayer; they have no temple or place of sacrifice; and up to the present day, in spite of all their wealth, they have not succeeded in building another temple or rebuilding the old one, and thus reestablishing the national sanctuary to which they are obliged to make a pilgrimage once a year. Julian the Apostate, in his hatred of Christ attempted to rebuild the temple, in order to falsify the prophecies of Judaism and Christianity. Ammianus Marcellinus, the pagan historian, tells us how he succeeded: "When Alypius assiduously undertook the work, and the Governor of the province supported him in it, balls of fire constantly rose in the vicinity of the foundation, burned some of the laborers, and rendered the

[1] St. Luke, XIX, 43, 44.

[2] Cf. II. Paralip. VI, 5, 6; St. John, IV, 20.

place inaccessible; and as the elements opposed them so violently they were obliged to desist from their purpose." [1]

Nor have they even to the present day succeeded in restoring the only place of sacrifice permissible to the Jewish people.

13. I pass over a long series of prophecies, and mention only two more — those of Aggeus and Malachias, which, like that of Daniel, relate to the temple of Jerusalem.

The Jews under the guidance of Zorobabel had returned to Jerusalem and had already restored a part of the temple about 518 B. C. But the ancients of the nation who had seen Solomon's temple were grieved that the new temple did not equal the old one in beauty.

"In the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying: Speak to Zorobabel the son of Salathiel, the governor of Juda, and to Jesus, the son of Josedec the high priest, and to the rest of the people, saying: Who is left among you, that saw this house in its first glory? and how do you see it now? Is it not in comparison to that as nothing in your eyes?

"Yet now take courage, O Zorobabel, saith the Lord: and take courage, O Jesus the son of Josedec, the high priest, and take ye courage all ye people of the land, saith the Lord of hosts: and perform (for I am with you, saith the Lord of Hosts) the word that I covenanted with you, when you came out of the land of Egypt: and my spirit shall be in the midst of you: fear not. For thus saith the Lord of Hosts:

[1] Ammianus Marcellinus, XXIII, 1.

"Yet one little while and I will move the heaven, and the earth and the sea, and the dry land. And I will move all nations: and the desired of all nations shall come: and I will fill this house with glory, saith the Lord of Hosts. . . . Great shall be the glory of this last house, more than of the first, saith the Lord of Hosts, and in this place I will give peace.[1]

"Behold, I send my angel and he shall prepare the way before my face. And presently the Lord whom you seek and the angel of the Testament whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of Hosts." [2]

And He has come, He whom the Old Testament had sought, for whom all nations had longed: Jesus of Nazareth, the Son of God. He has entered into the temple of Zorobabel, and has glorified it far beyond the temple of Solomon. All nations have been moved, and there is scarcely one upon the broad earth, which does not count among its members the faithful, who adore Jesus of Nazareth as their God and Lord, their Redeemer, their High Priest, their Teacher, and their King.

14. The prophecies, moreover, added by Jesus Himself to those of the Old Testament, are being fulfilled before our eyes up to the present hour.

When Mary Magdalene anointed His feet and was censured for it by Judas, Jesus said: "Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her." [3] And the gospel has been

[1] Agg., II, 2, 10.
[2] Malac., III, 1.
[3] St. Matt., XXVI, 13.

preached in the whole world, and Magdalene's act is told in memory of her.

Notwithstanding the great success Jesus promised the apostles, He prophesied to them: Amen I say to you, you shall not finish all the cities of Israel, till the Son of Man come." [1]

And even now there dwell among us countless descendants of Israel, plainly distinguishable as such, who have not been converted to the gospels. Moreover, in Palestine, the Land of Promise, missionaries are constantly demanded.

Christ prophesied: "Heaven and earth shall pass away, but my word shall not pass away." [2]

And to the present day His words endure in all their pristine strength, and are spreading farther and farther over the entire globe.

After all these miracles related by the gospels regarding Christ, after all these prophecies of the Old Testament which were fulfilled in him, after all the blessings which the religion founded by Him eighteen centuries ago has brought to us, it cannot be affirmed, so it seems to me, that we too readily or too unscientifically accept Christ, when we acknowledge with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that thou art the Christ, the Son of God." [3]

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[1] St. Matt., X, 23.
[2] St. Mark, XIII, 31.
[3] St. John, VI, 69, 70.

4. Objections.

Edgar's Letter.

I thank you heartily, Reverend Father, for your last letter containing an exposition of the Messianic prophecies. I confess they are overwhelmingly strong, especially when considered as a whole. Of course, certain objections may be urged against one or other of these prophecies, just as against the miracles of Christ. But, if we look back over the whole Jewish nation with its mass of sacred writings, as gradually developed in the course of 1500 years; if we study this nation in connection with Jesus of Nazareth, the number of his miracles, the divinity of his doctrine, the strong faith of his numerous martyrs, the wonderful and constantly increasing promulgation of his doctrine, and its fruits rich in blessings; finally, if we consider the ruins of the chosen people, who, according to the prophecy of Jesus Christ, are to remain unconverted until the approach of the Final Judgment, and thus involuntarily bear testimony to the truth of Christianity, — then, it seems to me, one must be wilfully blind who does not acknowledge in Christianity *the religion which God himself has verified and transmitted to the human race.*

I am, therefore, a believing Christian.

But pardon me, if I add, that I am as yet only a neophyte, and require enlightenment on various points; I have written them on separate sheets, and beg you to give the solution under each question as it stands.

I. JUDAISM. — According to the Christian idea, Judaism was the true religion until the time of Christ. It is not so now. How can that which was *once true*, become false?

Moreover, Judaism is the *primitive* religion; hence the Jews have a certain right to persevere in it.

FATHER H'S ANSWER: — Before 1870, the following was true: The French form of government was monarchical; after the dethronement of Napoleon, this assertion was no longer true. I, too, ask, how can that which was once true, become false? You will readily find the answer.

Similarly: Before Christ the Jews could with truth assert: "The Messiah *will* come." This assertion would now be false, we must now say: "The Messiah *has* come."

After the foregoing exposition of the Messianic prophecies and their fulfilment, it is unnecessary for me to prove that He has come. The Jews themselves, in as far as they are still orthodox, find the greatest difficulty in dealing with these prophecies. Having acknowledged their Messianic character from antiquity, they are compelled to admit that the Messiah must have come before the sceptre passed from Juda, and before Zorobabel's temple was destroyed. They have taken refuge, therefore, in the assumption that He was born in the year in which the temple was destroyed, but on account of the sins of the people, was taken by God to a secret place.

You add in your letter: The Jews have a certain right to persevere in their religion as the primitive one.

I prefer to answer this by a comparison. The caterpillar, or larva, has just the same right to remain

always a larva, and never become a butterfly. But would you agree with the larva, were it to assert: "I, the larva, am the real butterfly; that beautiful little creature with four wings, fluttering from flower to flower, has degenerated from the primitive nature of a butterfly; I, the larva, have kept it"?

Certainly not. As the destiny of the larva is to become a butterfly, so Judaism at the appearance of the Messiah was destined to pass into Christianity. And as it would be a sign of degeneracy, if the larva did not within a certain time become a butterfly, so also the Jews, having rejected and crucified the Messiah who came in the fulness of time, have degenerated from their vocation. The Jewish religion, moreover, in the loss of its temple and sacrifice, lost its very life-principle; it is now, not even the undeveloped larva, but only the empty shell, because its living principle has soared high in the air as a butterfly.

The Jews have no right whatever to cling to the empty shell of their former splendor. Only ignorance of the true state of things can excuse individuals among them in any possible way.

II. MOHAMMEDANISM. — Edgar's Objection: Mohammedanism has had almost as great a propagation as Christianity; its followers are convinced of its truth, perhaps almost as firmly as we Christians are of the truth of Christianity. What authorizes us to hold Christianity as the true and the only true religion, and to declare Mohammedanism, as well as Buddhism and other religions false?

FATHER H'S ANSWER: — Against this difficulty I have much to bring forward.

[1] Cf. Hammerstein's "Christenthum", chapter XIII, pp. 194, 227.

1. You must not by any means assume that we Christians consider all other religions nothing but error; there is, indeed, no religion which does not possess some truths. For instance, the Mussulman believes in one God, who rewards the good and punishes the wicked; he believes in the immortality of the soul; in fact, he believes the greater part of the revelations of Judaism and Christianity, and has drawn largely from them, for Mohammed lived, as is well known, six centuries after Christ. And if there is in Mohammedanism much that is morally good, it is due principally to those universal fundamental truths.

But we are not dealing with universals; the question is this: Who is right in the points of difference, Mohammed or Christ?

2. *Christ* has been testified to by all the prophecies of the Old Testament, which are fulfilled in Him, and in Him only. This is not true of *Mohammed*.

3. *Christ* performed countless miracles; of *Mohammed* no miracles are historically attested.

4. *Christ* led a poor, humble, and in every respect a virtuous life, and as He had prophesied, sacrificed Himself on the tree of the cross for the redemption of the whole world. *Mohammed*, by marrying a rich widow, attained wealth and was enabled to pursue his ambitious plans, nor did he die for the truth of his teachings. Besides Khadijah, he had ten wives, and several slaves in the same relation. Feeling death draw near, he cried out: "Hell flames up, sedition approaches as the last part of a dark night. But before God you can lay nothing to my charge; I have permitted only what the Koran permitted, and forbidden only what the Koran forbade." — How different are the seven words of Jesus on the Cross!

5. *The doctrine of Jesus Christ* is pure — no one has ever been able to prove any error or immorality in it; *Mohammed's doctrine* panders to sensuality, promises a heaven of the basest earthly enjoyment, and preaches hatred against those professing other creeds.

6. *The religion of Jesus Christ* is propagated by the power of conviction; countless martyrs, from the time of Nero up to the late Chinese-Franco war, have laid down their lives for the truth of its doctrines. Instinct with life, as in the beginning, it is still spreading over China, Japan, Africa, etc.; and poor, defenseless missionaries are the instruments of this great work. *Mohammed's religion* was and is propagated by the sword, and in this Mohammed himself set the example.

7. *Christianity* has renovated the world, and, especially in doing away with slavery, has fraternized the nations by a new international law; *Mohammedanism* has depopulated the once flourishing regions of Asia Minor, Turkey, and Northern Africa, and thrown them back into barbarism. Though six centuries younger than Christianity, it is already falling into decline, and is maintained only through the mutual jealousy of the Christian nations, whose fleets and armies command the globe.

The difference, therefore, lies in this: the Mohammedan believes a particular doctrine without sufficient proofs; while the Christian accepts the truth of the special Christian doctrines only upon good proofs, and indeed upon the foundation of proofs of various kinds.

Even in the early ages of the Christian era, two centuries and a half before Mohammed, St. Chrysostom (347—407) wrote: "What is it that even the heathens must unquestionably admit has been achieved by

Christ? They must admit that Christ has established the community of Christians, has established the Church upon the whole earth. From this fact, we prove the power of Christ, and confirm His divinity, and may with consolation say that it is not the work of a mere man to lay hold of the whole earth, land and sea, to call men to things so great, to free them from their corrupt morals, to divert them from their perverse ways. Without arms, without armies, through the instrumentality of eleven men, unknown, humble, uneducated, unskilled, poor, destitute, defenseless, without shoes, poorly clad, He has freed the whole human race. And what is the outcome? He has so influenced all nations, that their thoughts are fixed not merely on the present, but directed to the future. He has annihilated their corrupt primitive laws, uprooted their carnal customs, established a new life, eradicated their evil inclinations, and strengthened them for hardships and misery. And while He was engaged in this work, He was persecuted and pursued by all, and finally condemned to an ignominious death on the cross.

"And yet His preachings thrive from day to day, and win disciples, although by following His lead men deliver themselves to the most violent persecutions. By this preaching men who have been wilder than wolves, become as mild as lambs, and turn their thoughts to immortality, to the resurrection, and to unspeakable treasures. And these wonderful phenomena are seen not only in cities, but in isolated islands and far-distant colonies. Not only private individuals and magistrates, but even crowned heads bow in faith to the Crucified."[1]

[1] Chrysostomus, Quod Christus sit Deus. Migne gr. t. 48, p. 813.

St. Augustine (354—430), speaking of Christ and the Church, says: "Even if we had not the testimonies of the prophets, who would not be moved to believe that a divine revelation had suddenly been given to the world, when we see how this world now adores the one true God; when we see how it has abandoned, annihilated the false gods, demolished their temples, or turned them to other purposes, and rooted out the most flagrant superstitious customs? And that all this has been brought about by one man, scorned, imprisoned, bound, scourged, stripped, scoffed at, crucified, and put to death, and His apostles, simple, ignorant fishermen, whom He chose to promulgate His doctrines, announce His gospels, and preach His resurrection as they had witnessed it! As they were faithful to the truth even unto death, and struggled, not returning evil for evil, but in patience, not putting to death but dying, they have conquered. Thus has the whole world been won to the faith, — thus have the hearts of mortals been converted to the gospels, the hearts of men and women, of children and adults, of the strong and the weak, of the cultured and the unlettered, of the wise and the simple, of the noble and the common, of the high and the low; and the Church, spread among all nations, has grown to such proportions that no sect, no form of error, has ever risen against this Catholic Church which has not endeavored to mask itself under the name of Christian truth. How would it have been possible for the Crucified to effect all this, had not God Himself been united with the humanity in Him?"[1]

[1] Augustinus, De Fide, cap. 7; cf. Hettinger, Apologie II, p. 447.

Can all this be said of Mohammedanism? Certainly not. Not one of the numberless arguments just quoted in favor of Christianity holds, when applied to Mohammedanism with a searching investigation. And the same holds good of Buddhism and other non-Christian religions. Those doctrines which they hold in common with Christianity, are true; those doctrines in which they deviate from it, are false: — for instance, their denial of the divinity of Christ, and the dogma of the Trinity. To prove this, I need not examine the countless host of religions; it is sufficient that a dogma of Christianity — for example, the divinity of Christ — be established beyond a doubt by positive proofs; from this I can conclude with mathematical accuracy that every religion, inasmuch as it denies this dogma, is false, just as I can with full certainty maintain that nowhere in the whole world does twice two make five. I can maintain this even though I have not proved it everywhere; it is merely sufficient to have one proof that twice two is four. Hence, the truth of Christianity being once established, it is sufficient to make me certain that all other religions, Mohammedanism, Buddhism, or whatever else they may be called, are false, inasmuch as they contradict Christianity; it is not necessary, then, to prove this of each separate religion.[1]

III. The Trinity. — Edgar's Objection: Christianity teaches, does it not? that there is only one God, but that this God is three-fold. To my mind this is a contradiction, and reminds me involuntarily of the lines from Goethe:

[1] Mohammedanism. Cf. Hammerstein's "Christenthum", chap. II, p. 158—169.

"Aus Eins mach' Drei, aus Drei mach' Eins:
"Das ist das Hexeneinmaleins!"[1]

FATHER H.'S ANSWER: — There would be a contradiction were the assertion: "There is but one God, and yet there are three Gods," or, "In God there is but one person, yet in Him there are three persons." This, Christianity does not maintain; it holds: "God is one in essence, but three in Persons." I should like to see how you can prove a contradiction in this. If an Irishman were here he would illustrate this for you quite practically with his shamrock. The apostle of Ireland, St. Patrick, is said to have made use of this clover leaf as a symbol of the Blessed Trinity, and in remembrance of this the Irish are accustomed to wear a leaf of shamrock on his feast. The comparison is, indeed, very suggestive: the clover leaf is one, and yet it has three leaves; so also, God is one, but has three Persons, and there is absolutely no contradiction in this.

However, I admit unhesitatingly that the Blessed Trinity is and will ever remain obscure to the finite mind. It is in reality the most profound mystery of our religion; to fathom it surpasses the powers of created intelligence. But this is the point: we must believe it, because God has revealed it through Christ. We could certainly not believe it, did it involve a contradiction; but such is not the case.[2]

IV. THE INCARNATION OF CHRIST. — Edgar's Objection: — I do not find any difficulty in believing, according to the Scriptural account, that Christ derived His existence from the Holy Ghost, and not from a

[1] "Make one of three, and three of one:
'Tis thus the witches' numbers run."

[2] Cf. "Christenthum", p. 125—128.

human father. True, it is a miracle, but I do not see any valid reason for rejecting it, if I accept others historically attested. Nor is it a greater miracle than the creation of the first man, which must be acknowledged as a necessary postulate of philosophy and natural science. My difficulty, however, lies here: Since God is unchangeable, how could He become man?

Father H.'s Answer: — This difficulty, too, may be easily solved. A comparison will aid us again. A father who has been separated from his child, is reunited to him, and this reunion takes place in one of two ways, — either the father goes to the child, or the child goes to the father. Now, if the father goes to the child, he really changes his position in space; but if the child goes to the father, then the father remains where he is.

If we apply to being, what is here true of position in space, we can say: The whole change which proceeds from the Incarnation of God, that is, from a union of human nature with a divine Person, regards the human nature; this human nature was brought to the divinity, not inversely.[1]

But let me remark once for all: The mysteries of our holy religion have been subjects of the most profound study to the greatest thinkers for almost two thousand years; they have been attacked so frequently by their most bitter enemies, that you may rest assured, you cannot discover a single difficulty which was not made and answered centuries ago. "It is the old story over again." An Origen, and a St. Augus-

[1] With regard to the Divinity of Christ, especially in refutation of Harnack's objections, cf. "Christenthum", p. 128—157.

tine, a St. Anselm, and a St. Thomas Aquinas, as well as many of the most learned men of modern times, have tested the truths of Christianity but found nothing in them which could hinder their remaining steadfast Christians.

V. The Sacred Scriptures, especially the Mosaic Account of the Creation, and Modern Science. — Edgar's Objection: — According to the dogmas of Christianity, Sacred Scripture is the Word of God, and, therefore, cannot teach error, not even in matters of chronology, history, or natural science. Now, it seems to me undeniable that there is much in the Sacred Scriptures untenable from the standpoint of modern science; as an illustration, take the Mosaic account of the creation, which supposes the world to have been developed in six days, while according to modern geology periods of millions of years were necessary for the formation of the earth. Here is a difficulty from which I see no escape.

Father H.'s Answer: — The difficulty is not so great as it appears. You must, however, distinguish between what is erroneously ascribed to the Sacred Scripture, and what it really says. For this and similar questions I venture the following remarks:

1. We no longer possess the original manuscripts of the sacred books; what we possess are copies and translations, into which errors may have crept. We Catholics are certainly convinced that the translations and editions approved by the Church contain no *religious* errors; but, with regard to the question of profane science, mistakes by the translator and the copyist may have glided in, and on these points, equally with other books of antiquity, we are referred

to the ordinary text-criticism. For example, both the Latin Vulgate and the Septuagint are used officially by the Church; nevertheless they contradict each other in matters of chronology. According to the Septuagint, 5000 years passed from the time of Adam to Christ; according to the Vulgate, only about 4000 years. The Church leaves chronological questions undecided; if an archeologist thinks he has proof that from the time of Adam to Christ 6000 or 7000 years must have elapsed, the Church looks upon it quietly; if he really should prove his assertion, only this would follow: that in the Septuagint, as well as in the Vulgate, there must have been a mistake made by the translator or the copyist.

2. Besides the text-criticism, a sound interpretation must be applied. If Sacred Scripture relates, for instance, that the sun has risen or set, it does not imply a rejection of the Copernican system, according to which the earth revolves around the sun, and not the reverse. Scripture uses the ordinary language of the people. We, too, speak of the rising and setting of the sun, although we know that the sun does not turn to the earth, but the earth to the sun.

3. We now come to the Mosaic account of the creation. As to what concerns the text-critic, I believe our text is reliable. With respect to the interpretation, I can say that the six "jom" (days) in which, following the Hebrew text, the formation of the earth and its organisms took place, may have represented, according to the Hebrew mode of speech, days of millions of years as well as days of twenty-four hours. In confirmation of this I may add that, according to the account of Moses, the sun, by which this division of

time into night and day first commenced, was not created until the fourth day; that, therefore, Moses could not in any case have meant the first three days as ordinary days. I may finally add, as a conclusion, the result of St. Augustine's attempt to harmonize the subject fifteen hundred years ago: that in the six days Moses does not wish to arrange the temporal order of the creative acts, but only to mark the succession in the completion of created things.

These, and various other explanations allowed by the Church, would solve your difficulty. Personally I hold another view as more probable, but I shall preface my statement by saying that I do not by any means hold this explanation as infallible. I borrow it from the excellent writings of Father Hummelauer on the work of the six days.[1]

Therefore, to the point. I believe, *first*, that the days of which Moses chronologically presents the account are days of twenty-four hours; *secondly*, that geology has sufficiently proved that various acts of the Creator required a period of many (as I think) millions of years; *thirdly*, that between these two assumptions there is no contradiction whatever.

You will exclaim, how is that possible? Now slowly. I will be more explicit. But first, I must say something of the manner in which God can communicate His revelations, and how He may have inspired the writers of the Sacred Scriptures.

That God should wish to enter into spiritual intercourse with the human race is, of course, natural. His relation to us is not that of an egotistical master,

[1] Cf. Hummelauer, S. J., Der bibl. Schöpfungsbericht, Freiburg, Herder, 1877.

to whom His servants are only a commodity, but that of a loving Father. To effect this intercourse, different means are at His command; He can, for example, directly convey this or that knowledge to our understanding, just as a musician plays upon his instrument; further, He can produce certain sound-waves in the air, so that definite words and utterances fall upon our ear; He can make use of a visible form which speaks to us in His name; finally, He can cause the event of which He wishes to give us knowledge, to be figuratively represented before our eyes as in a vision, or on a stage, while at the same time He manifests to us the meaning of the figure.

The first manner of communication, that is, through invisible, spiritual influences, has frequently been chosen by God for the inspiration of the Sacred Scriptures. You can fancy those human writers as persons to whom an interior voice dictated. But we also find that God frequently presented to these writers visible images, and at the same time made the meaning of the picture intelligible. The revelations of St. John and the prophets of the Old Testament afford numerous examples of this.

Suppose, now, that God had chosen this manner of communication to present in a grand sketch to Moses or to Adam the chronologic order of succession of the periods of creation; suppose that He showed Moses in six successive days of twenty-four hours the principal epochs in the work of the creation in a vision — and all contradiction between Moses and geology is removed. Moses would then speak quite correctly of six ordinary days; in this way he shows exactly the temporal succession of the individual acts

of creation, although he does not show it to us directly, but only indirectly, that is, in a picture. His exposition is just as far from being untrue, as that of any historical tragedy which reproduces upon the stage in a few hours, what in reality has occupied perhaps an entire life-time.

That God chose in this particular instance the figurative manner of communication, as He so often did with the writers of the Sacred Scriptures, is very probable, and strictly congruous with the nature of the truths to be communicated. At any rate, it is *possible;* and even if there is to be found only a *possible* accordance of Sacred Scriptures and geology, that should suffice to meet your objection.

It is, moreover, evident that we must not regard the relation of Moses merely as a human tradition of earlier events, but must build upon some sort of revelation; for the events having taken place before the creation of the first man, a knowledge of them could have been communicated to man only by external means.

That a contradiction exists between the short period of six days of which Moses speaks, and the immense periods which modern geology demands, has, therefore, in no wise been proved. In the succession of the different creations, as given by Moses and taught by geology, there is just as little opposition. In the Sacred Scriptures on the third day the plants were created,[1] on the fifth "creeping animals having life .... great water monsters and winged fowl,"[2] on the sixth day "the animals of the earth according to their kinds," and finally man[3] was created. Geology

[1] Genesis, I, 11, 13.
[2] Genesis, I, 20, 23.
[3] Genesis, I, 24, 31.

shows us this same succession; the oldest organic remains found are of plants, and the richest period of the plant world probably occurred during the carboniferous period. The formations immediately succeeding, particularly the Jura and Chalk, show in the greatest profusion fish and the immense sea monster, the saurier; the mammals, on the other hand, do not appear until later, and increase in numbers the nearer we approach the present age. Fossils of man are found only in the most recent formations, and all efforts to prove their existence in the earlier periods have been vain. A triumph over the Sacred Scriptures has again and again been fancied by unbelievers through the discovery of human bones in formations which have possibly existed hundreds and thousands of years; but it always turns out that the skeleton of an amphibian has been mistaken for that of man, the confusion being brought about by the deceit of the laborers of the quarry, who in this way seek to add to their spending money, or to attain some similar end. The question now naturally arises: how is it that the accounts of the Sacred Scriptures have until the present withstood every criticism of science, while other traditions and mythologies of antiquity can be branded as nonsense even by children?

Perhaps you have tried to find such nonsense and self-contradiction in Moses also. On the first day,[1] he tells us, light was created, and the "morning and evening" were one day. But it is not until the fourth day[2] that the sun, moon, and stars first appear "to divide day and night, and let them be for signs, and for seasons, and for days and for years."

[1] Genesis, I, 3, 5.

[2] Genesis, I, 14, 19.

The circumstance that before the fourth day the account is of "days" and, moreover, of days consisting of "morning and evening" is, of course, explained if we follow the view given above, according to which Moses speaks directly of the days only of the various visions; and indirectly of the real periods of creation. But this difficulty remains, that, according to the account of Moses, the light was in reality created long before the source of light, the sun. This seems to be evident nonsense. But what if just this apparent nonsense contains a truth discovered by geology only in recent times? To show this, I must enter more deeply into geological questions.

Imagine yourself existing in those primitive periods of the earth's formation, during which the terrestrial crust upon which we live had not its present thickness. The molten kernel produced frequent volcanic eruptions, and especially frequent elevations and depressions in the entire land surface. Geology has made such progress in these questions that maps of the earth can be drawn to illustrate, for instance, the land and sea of the Tertiary period. But how has this knowledge been attained? By means of petrifactions; for, as a rule, it is only in water that petrifactions, and impressions of mollusks, and other organic formations can originate. — But how can it be known from those fossils that, for instance, the region of Maine formed an immense basin during just the Tertiary period? Even if fossil mollusks are found there, could not these have belonged to any other formation as well as to the Tertiary period? — The *characteristic fossils* help to clear away this difficulty. If during all these periods some particular region had been the floor of

the sea, it must show deposits, and in these deposits, fossils from all periods. Suppose now that in the undermost stratum, and in it only (which is possibly some hundred feet thick), you find the mollusk A; in the second, going upward, and in it only, the mollusk B; and so on. Are you not forced to conclude that the mollusk A appeared upon the earth only at the time of the formation of the oldest stratum, the mollusk B at the time of the second, etc.? This mollusk must, therefore, have been created at the beginning of the period in question and have already become extinct at the end of it.

In a similar, though not perhaps in so simple a way, it has been possible to group a system of characteristic fossils, that is, of petrified plants and animals, by which the relative age of an otherwise unknown formation can be determined. In case, for instance, petrified mollusks are found in a place which is now land, I judge that at one time this region was the floor of the sea, and by some means, perhaps by a later elevation, became land; but at what time this took place, I cannot decide without further investigation. But if I find that the characteristic fossil here is, say, that of the eleventh formation, then I know that this portion of the land was covered by the sea at the time of the eleventh formation.

Accordingly, in the characteristic fossils we have a series of representatives of the plant and animal world, which have succeeded each other in the different periods of the earth. Now, what is the picture they give us? We find that the characteristic fossils of about the eight oldest formations are identical over the whole earth, at the poles as well as at the equator.

It is only at a later period that they commence to vary according to the variation of the climate. What follows from this? Obviously that during the oldest formations a uniform climate reigned over the whole earth. But how can such a uniformity of climate at the poles and at the equator be explained? Only on the supposition that the light and heat did not proceed *from a point lying beyond the earth* (as the sun), but either from the earth itself, or from all sides, that is, from a layer of clouds in which the whole earth was enveloped, and in which perhaps the light and heat of the sun had been diffused. In neither case would the sun and moon have appeared to the eye of the spectator as sources of light; and since Moses occupied the position of an ordinary spectator, he is right when he speaks of the appearance of light before the sun, the moon, and the stars appeared as the sources of light.

An old Greek writer relates the following: During the reign of the Egyptian king Necho, Africa was circumnavigated; but the sailors related incredible things, for example, that the sun was seen at the north, hence no confidence was placed in their account. Now the very thing which the writer quotes as a reason for distrust, is the most convincing argument for the truth of the assertion; for now we know what was unknown to the Greeks, that when one has passed the equator, he sees the sun at the north. So, too, with the Mosaic record. Moses relates what has but recently been established by geologists, and what in itself sounds very incredible: namely, that during the long initial geological periods no sun was visible in the heavens! This is certainly a most striking argument for the credibility of the Mosaic

account. And more. Moses could not have known these facts by tradition, for at that time (according to these very geological data) there was no human being to witness these phenomena. If, nevertheless, these facts were known to Moses, how could he have known them except by divine revelation?

Hold fast, therefore, to the truths of Christianity and to its sacred writings. Be convinced that all real data of modern science do not oppose, but only confirm them. If apparent contradictions are found, it is either because persons attribute to the Sacred Scriptures what they do not relate at all, or accept as a certain result of science a mere hypothesis, which may be set aside by further investigation. A real contradiction between nature and revelation is impossible.

III.

THE CATHOLIC CHURCH AND ITS DOCTRINES.

1. The Rings of Nathan the Wise.

EDGAR'S LETTER.

Reverend Father, your friendly letter has dispelled my last doubt; I am now wholly and absolutely Christian. It is quite clear to me that to refuse to submit to the mild sceptre of Christianity leads inevitably to atheism, materialism, nihilism, or at least to skepticism. All such half-hearted measures, which in science as in practical life oscillate between infidelity and Christianity, are in the long run entirely theoretical, and practically untenable.

Such is the conclusion to which you have led me.

But at this point I pause to ask, where is *genuine* Christianity? Is it in the old Lutheran Church, or in the Calvinist? Is it in the Prussian Union? the Anglican? the Roman Catholic? the established Church of Russia? or in any one of the old or new sects, Nestorian, Arian, Methodists, Baptists, etc.?

Unless I am able to answer this question it will avail me little to know that Christianity is true. I would be in a position similar to that of a creditor who knows that one Charles Meyer owes him a million dollars; but which of the many Charles Meyers is his debtor, or where he lives, is wholly a mystery to him.

Of course, I may look on that Christianity as genuine which is common to all confessions. But which *is* common to all? Even the belief in the Trinity and the Divinity of Christ is not common to all, for these dogmas are denied by Unitarians and Arians, and frequently by preachers of the Evangelical (Lutheran) Church. And if I want to examine closely the practical points of Christianity, then I must know whether, as Luther teaches, faith attains to eternal felicity, or whether, as the Catholic Church teaches, works must be added thereto; whether Christ has established penance as a sacrament, so that I am obliged to confess my sins to a priest in order to obtain pardon, or whether confession is a mere human invention, something superfluous; whether children can be validly baptized in the sense that they *must* be baptized to enter into the kingdom of Heaven, or whether, with the Baptists, I am to consider infant baptism as invalid and contrary to the Scriptures; whether I receive the real body of Jesus Christ in communion as the Catholics, Russians, and Lutherans teach, or whether with the Calvinists, I am to see in communion merely a memorial.

Regarding these points Christ would not and could not have left us in the dark, if He was the promised Messiah, — if He came to teach the truth and to show us the way to Heaven.

When asked the question: Which religion do you profess? am I to answer with Schiller: "Keine von allen, die Du mir nennst"?[1] In other words, am I to hold that all religions have erred — Catholic, Lutheran, Russian, Anglican, Mormon, etc.? that not one

[1] Not any of all thou namest.

of these has the full and orthodox truth? If this be so, then there is nothing left for me to do but to collect the fragments of truth from all forms of Christianity, as millions of Christians have done before me, and especially as the followers of new sects have tried to do. But what guarantee have I that I am the only one fortunate enough to have actually found the whole and unadulterated truth? What guarantee that the religion I have discovered, or framed, is not included in the number of those of which it is said: "Keine von allen, die Du mir nennst"?

And suppose I should discover the truth more fully than any one before me; am I not obliged then to maintain that I *alone* have founded that universal kingdom which should have been established by the Messiah? that kingdom which, according to the Psalmist, was to embrace all nations, and according to Daniel, surpass in extent the Assyria-Babylonian kingdom, the Media-Persian, the Macedonian, and the Roman Empire, and which should be a kingdom of truth?

This, in fact, I must assert, because of all the collected fragments of Christianity, not one can be recognized as that kingdom, since they have all erred.

Again, if I make a summary of all confessions: Catholic, Russian, Lutheran, Calvinist, Baptist, etc., the result will be a veritable chaos of contradictions with still fewer characteristics of the truth. I must, then, as I said above, consider everything besides Christianity as a deviation from this kingdom, myself as the only representative of the genuine kingdom of Jesus Christ. I would then stand isolated like the old Jew, who in Platen's "Verhängnissvollen Gabel"[1]

[1] "The Fatal Fork."

forms the whole choir. And what is more, I must affirm that from the time of Jesus Christ to my own time, that fifth kingdom which was to have been established by the Messiah, has never existed; and, following the example of Hegel, I must claim for my worthy person the honor of beginning a new era in the world's history.

But what foolish twaddle! Some one of the great Christian confessions must be genuine Christianity uncontaminated, otherwise it has been altogether lost, and in that case Christ has failed in his mission. And not only must one of those great confessions possess the truth, but it must be *known* to possess it, and Christ must have provided that it could *always* be recognized. Otherwise he would have acted as the father in Lessing's Nathan, who bequeathed to his three sons three rings, one genuine, and two false, but left the three in doubt as to which of them possessed the genuine ring. Had God acted in this manner towards us, the truth of Christianity would be of just as much advantage to us, as to the creditor would be the knowledge that an unknown Charles Meyer owed him a million.

I repeat, then, that one of the great Christian confessions must contain unalloyed Christianity; but which, remains to be discovered.

As one brought up in the Lutheran Church, it is natural that I should look to that confession for genuine Christianity. But I must concede that the mere circumstance of having been born and brought up in this Church is no guarantee of its truth; many persons are born in Mormonism, in Mohammedanism, and in Judaism, yet, as we have seen, none of these is

the true religion. You see, reverend Father, I am in a strange dilemma. You have led me to the knowledge that Christianity is the true religion; you must now show me where true Christianity is to be found.

2. Subversion or Development?

Father H's Answer.

Your letter is a source of great pleasure to me; and I will answer immediately. Your conclusion that one of the great confessions must be pure and unmutilated Christianity is wholly logical. For in case each one possesses no more than fragments of truth, and those interwoven with errors, then there is no kingdom of truth such as the Messiah was commissioned to establish, nor has the promise of Christ that the Holy Ghost should guide His apostles to all truth been fulfilled; finally, as you very aptly remark, the individual Christian is left unguided in the most important questions of life.

You are justified in saying that from the various creeds we must be able to select the genuine ring, (to follow your application of Lessing) that is, the confession which has preserved the real doctrines of Jesus Christ, and which, therefore, has neither lost the essential parts of this doctrine, nor offered human doctrines as the teachings of Jesus Christ. For what would it avail us to know that this genuine confession exists, if it could not be recognized?

Among the great confessions of which you speak, I understand you to mean the Roman Catholic, the Russian Church, Lutheranism, Calvinism, the so-called Evangelical, and finally the Established Church of England. I shall for the time being range

Roman Catholicism in the same line with the other confessions, although I will remark just here that we number more than two hundred millions, and perhaps more than all the hundreds of other confessions taken together. For a better idea of the leading Christian confessions I enclose a graphic representation in which the number of members and the age of each confession is found.[1]

But to stick to our point: I agree perfectly with you that some one of the various denominations, some one of these forms of Christianity, must contain its substance entire and unadulterated. The question is: Which?

I answer you briefly and candidly, that this genuine Christianity is the Roman Catholic Church, and I am ready to advance a succession of proofs to sustain my assertion. At present the following simple reflection will suffice.

Genuine Christianity, the kingdom of truth founded by Christ, must endure from the time of Christ, until Judgment Day. Any doctrine which has originated since the time of Jesus Christ, or which will have disappeared before the Last Judgment, cannot be the doctrine of Christ. This is the foundation upon which my demonstration rests; you yourself have suggested it, and it is a solid one. I do not say, that a Christian dogma,—for instance, the doctrine of the authenticity and inspiration of the individual parts of the Sacred Scriptures — might not in the course of centuries have taken a clearer form; but what I do maintain is that if, until the year 1886 for example, the book of the Prophet Isaias was universally accepted as the word of

[1] Cf. table in the appendix.

God by all the great Christian confessions, such it must be. On the other hand, if a new sect just forming excludes Isaias from the Sacred Scriptures certainly this new sect is not genuine Christianity, inasmuch as it contradicts the Christianity of 1885, and all the previous years and centuries.

In like manner, the Trinity, as well as the Divinity of Christ, is undoubtedly a Christian doctrine, for it was held as such by all the great confessions of the Middle Ages; the Arians who denied it earlier are of no consequence, the Unitarians of the sixteenth century had not yet appeared. It follows, therefore, that any newly originated sect, which denies the Trinity or Divinity of Christ, is not genuine Christianity.

From this I conclude further, that according to the Christian doctrine children can be validly baptized, and that the confession of the Anabaptists, which repudiates this doctrine, is in opposition to Christianity, in spite of the appearance of truth which it assumes through its appeal to the text-critic. For in case the Anabaptists are right, then for centuries the Church has erred in a very essential point, and that cannot be.

Now I am going to turn my weapon against you, my friend. Before the appearance of Calvin all the great confessions held that the real body of Christ was received in Holy Communion. Now this doctrine would be a diabolical deception if it were not conformable to truth: therefore, the doctrine must be true, and we must conclude that the doctrine of Calvin is a mutilation of genuine Christianity.

And remark this. During the centuries immediately preceding Calvin and Luther, it was universally

held that Christ had instituted seven Sacraments; it was believed by the Roman Catholic Church, by the Greek Church, by the Russian and by all the minor Oriental sects; in short, by every Christian confession of any consequence. It is therefore Christian truth, and you Protestants by rejecting five sacraments instituted by Christ have rejected an essential part of Christianity.

Almost the same may be said of the other points of difference between your doctrines and ours.

By this argument Protestantism with all its subdivisions stands condemned. We have, therefore, only the Roman Catholic to consider, and, perhaps, the Greek and Russian Churches; again we have three rings from which, by means of the customary test, we must select the genuine.

And the test is very easily applied. The practical difference in these confessions lies principally in this, — that the Catholic Church honors the Pope of Rome as the successor of St. Peter, and the visible head of the Church; the separated Greeks and Russians do not. The question, therefore, is: What was the universally acknowledged doctrine on this point before the separation of those confessions?

The profession of faith of Pope Hormisdas of the year 517, gives us the answer. At that period this document had been already signed by the Patriarch John of Constantinople and 2500 bishops; and none but those bishops who had signed it were admitted into the eighth general council (the Fourth of Constantinople held in the year 869). It reads thus:

"Salvation consists above all in preserving the true rule of faith. And because the words of our Lord

Jesus Christ cannot be changed: 'Thou art Peter, and upon this rock I will build my church,' so these words have been confirmed by fact; because religion has always been preserved pure in the Apostolic See. And since we wish in no way to depart from Christ's faith and doctrines, we hope to be worthy to be of the one communion, which the Apostolic See proclaims, *in which is the entire and true solidarity of the Catholic Church.*"[1]

The eleventh general council (the Fourth of Lateran, 1215) is even clearer: "By divine dispensation the Roman Catholic Church has received the principality of ordinary jurisdiction over every other Church as the mother and teacher of the faithful." — The fourteenth general council (the Second of Lyons, 1274) gives the following testimony: "The *Roman Church* possesses the highest and most perfect primacy and principality over the entire Catholic Church, which fulness of power she professes in truth and humility to have received from Our Lord Himself in St. Peter, the Prince or Chief of the Apostles, whose successor is the Bishop of Rome." Finally, in the year 1439, the Council of Florence (the eighteenth general council) says that the holy Apostolic See and the Roman Pontiff hold the primacy over the whole globe; that this Roman Pontiff is the successor of St. Peter, the Prince of the Apostles, and the true vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; that the full power to feed, to rule, and to govern, was conferred upon him in the person of St. Peter by our Lord Jesus Christ; as is contained in the decrees and proceedings

[1] Mansi, VIII, 441—452.

of the ecumenical councils and in the sacred canons."

The Greek emperor, Michael Paleologus, the Patriarch Joseph of Constantinople, the delegates of other Patriarchs, and the Russian Metropolitan Isidor, all acknowledged this declaration of the Council of Florence.

Before the Greeks and Russians renounced the unity of faith, the doctrine of the primacy of the Pope was held by all the great confessions existing at that time; hence it also belongs to the complex of Christian truths as truly as the doctrines of the seven Sacraments, the real presence of Christ in Communion, the Divinity of Christ, and the Trinity.

My argument is finished. You yourself have agreed that one of the five or six great confessions must possess the entire, unalloyed truth. I have shown you that of all these confessions not one possesses it but the Catholic Church, because they now teach something the opposite of which was at one time universally held, and which cannot therefore be Christian doctrine. From this it follows, that the Catholic Church alone is in the full possession of Christian truth unmixed with any errors.

(2. From Edgar's Answer.)

Your demonstration is logical; but I half think that it could be turned against you, by saying that the Catholic Church, too, has departed from the truth, and, consequently, that not one of the Christian confessions possesses genuine Christianity, but that all have either added to or taken something from it.

In other words, you Catholics have added numerous human dogmas to the pure doctrine of Jesus

Christ, dogmas which were not believed in the first centuries of Christianity. As a flagrant example I mention the infallibility of the Pope, which was not believed either by yourselves or by any of the great Christian confessions before the year 1870, and which, therefore, certainly does not belong to genuine Christianity. It is rather one of the many human additions which you have introduced into the pure doctrines of Jesus Christ.

What can you say to this?

(From Father H.'s Letter.)

My answer to your objection to the infallibility of the Pope is expressed by the difference between the terms subversion and development. As an instance of subversion I would cite the denial by the Greek and Russian Churches (first in 517 A. D. and again in 1439 A. D.) of the primacy of the Pope, a doctrine previously acknowledged by them. You must either maintain that the entire Christian Church taught error before the year 517, or confess that the Greek and Russian Churches are now in error, and that the Catholic Church which is in accord with the doctrines universally prevailing in the year 517, retains genuine Christianity.

I would call it subversion also if *before* 1517 it was held by the entire Christian Church that Christ instituted seven Sacraments, and if *after* 1517 you Protestants asserted, in opposition to this, that Christ had not established seven Sacraments, but only two. In consequence of this subversion you Protestants also must either affirm that the Church was unfaithful to her calliug *before* 1517, or confess that you yourselves

after 1517 lost an essential part of Christianity. Subversion consists in the decline of what at one time prevailed as a firmly established Christian doctrine.

Not so with growth or development.

And first, I call it development — to return to your objection of human dogmas — if the Church institutes new fast days, new ceremonies, etc.; for, although the Church can add nothing to the manifestation once given by Christ, it is her province to fashion the Christian life, and, as it were, to develop it more and more according to the principles of His doctrine. It is like a tree, which, though constantly remaining the original tree, annually produces new flowers and fruits corresponding to its nature; the heresies, on the contrary, are like twigs of an entirely different species artificially grafted on this tree; or one might say they resemble artificial oleaster blossoms, which have been tied to the branches of a real oleaster to impose upon ignorant spectators.

Further, I call it development if the Church — in questions of dogma — gives form to and develops with more scientific exactness what has been universally believed; if she arranges the Sacraments, previously held, into a system of seven; or if, against the Monothelites, she concludes from the two natures of Jesus Christ, the divine and the human, that there are in Him two distinct wills, the divine and the human. This development also resembles the constant growth of the tree, which does not in the meantime lose its original nature.

Finally, I call it development if questions, regarding which various opinions have prevailed, are set at rest by the decisions of the Church; in this case there

is as little ground for asserting a decay in the original nature, as in either of the cases just referred to.

Do you see the difference now between subversion and development? By *subversion* we understand the Christianity of one time contradicting the Christianity of another; by *development* the settling of doubts which had previously existed; but never the annulling of an undoubted and universally acknowledged truth.

To make the matter clearer, I will make use of the following comparison: The Christian dogmas resemble an immense estate, bequeathed by our divine Saviour to His Church almost two thousand years ago. Nothing was to be added to this property; nothing to be taken from it; unimpaired it was to descend from generation to generation. In the midst of this estate is the rock upon which is built the ancient family castle of granite. This rock and its castle are the doctrines of the Blessed Trinity, and the Incarnation of Christ. Around this castle are grouped the other parts of the estate, fields, woods, and meadow lands — the other dogmas of the Christian religion, of the Catholic Church. These also are absolute and immutable in their essentials. This castle cannot be disposed of, nor can it be destroyed; but it may be enlarged and its beauty enhanced by new decorations. Not the smallest portion can be taken from the estate, nor can any new possession be added to it; although it may be enriched with new woods, and new plants. So, too, with the Catholic dogmas: they remain always the same, but they may be repeatedly applied to Christian life in new forms of devotion. But even these forms of devotion, — for example, the breviary of

the priests, and the forty days fast in memory of the Passion of Christ, extend like aged oaks far back into antiquity; and although they are not the unchangeable dogma, the Church cannot be induced to fell these ancient growths.

But how about the defining of the dogma of the Immaculate Conception by the Church in 1854? Was not this the creation of a new dogma, — something new added to the old estate? I answer by another question. If the owner of the old castle, in whose family the estate had continued for eighteen centuries, should employ a surveyor to draw up an exact plan of the whole property, would he add to the original estate? Certainly not. He would only determine more exactly what did and what did not belong to the original possession. But is it not true, at least, that the work of the surveyor would for the first time make known to the owner the full extent of his estate? Not even that. The owner and his servants must have known all this before; but individuals among the servants would obtain a much more exact knowledge of the estate after the surveyor's plan had been hung up for general view in the castle hall. In like manner the dogmas of Catholicism have been held from the very beginning in the Church; the dogma of the Immaculate Conception may be proved from the Sacred Scriptures, and with the latter formed a part of God's bequest to the Church. But in the early centuries there may have been many members of the Church who did not have proper ideas regarding it; the definition of 1854 was like the work of the surveyor and the resulting plan. Since it was exposed for general view, that is, since its definition, scarcely an educated

Catholic can be found who does not know that this dogma is of the essence of revelation.

Moreover, during the course of the eighteen centuries, law-suits have often been brought against the estate by unfriendly neighbors; in like manner heresies have attacked the dogmas of the Church, from the first assailed, the Holy Trinity, to the most recently impugned doctrine. But the judicial decisions defended the ancient estate against its enemies; in like manner the Church by her definitions repelled the innovations of heresy. Now when the verdict in any one of the disputed claims was rendered in favor of the owner, did it cause his possession of the disputed property to date only from the time of the verdict? Most assuredly not. Should we not rather say: The property was his and his family's possession from the beginning, and the recent verdict has only recognized this claim, which dates from antiquity. So, also, a dogma does not *begin* to be a dogma of the Catholic Church when it is solemnly defined against the attacks of heresy; it has been *dogma* since the time of Christ, but *defined dogma* only from the time of its solemn definition.

Such is the condition of things in the Catholic Church. Far different is the case with heresies. First, as a rule each heresy excludes a portion of the inherited property, that is, gives up some of the old dogmas; the aged oaks upon the remaining districts are then felled, that is, the ancient ceremonies, because they are of human origin, are given up; finally the castle itself is destroyed, that is, belief in God, or in the Trinity and the Divinity of Christ vanishes. So the squandering of the property continues until the naked-

ness and void of atheism and materialism is reached. The course of heresy is marked by decline, disaster, and separation; that of the Church by the preservation of her inherited property through growth, embellishment, and constant development.

This premised I can say: The declaration of Infallibility presented by the Vatican Council in 1870, was not subversion, but development. For it had never been a universally acknowledged doctrine, that the Pope was not infallible: at most, the infallibility of the Pope previous to 1870 was an open question, and that only in a very undefined and limited sense. Indeed this doctrine was commonly believed in the Catholic Church long before the year 1870; and it was proposed to me as an established, if not a solemnly defined doctrine when I studied theology before 1870. The most eminent theologians of the past—for instance, Cardinal Bellarmine — teach it, and fundamentally it is only a logical consequence and development of those doctrines which had already been established by the declaration of Hormisdas and by the general Councils of Lateran, Lyons, and Florence, mentioned above. The Vatican decree declaring that as the supreme teacher of the Church, the Pope when speaking ex-cathedra is infallible in his decisions, must, therefore, be considered not subversion but the logical development, or solemn formal explanation, of what had already been universally believed.

The Old Catholics themselves formerly believed that the decisions of the general councils were infallible; but since the general Vatican Council with singular unanimity proclaimed the Infallibility of the Pope and the Old Catholics have not acquiesced in this decision, they are guilty of subversion.

It was subversion, too, when Luther rejected five of the seven prevailing sacraments; but, on the contrary, it was development, as I said before, when the separate sacraments, for which there is testimony far back in antiquity, were arranged under the number seven by a systematic theological treatment.

I know very well that you Protestants consider many other things in Catholic doctrine besides the Infallibility of the Pope as human inventions, and a distortion of original Christianity; but you are mistaken. The Catholic Church does not present anything as the doctrine of Jesus Christ, unless it is such in reality; she has neither rejected nor added anything to His doctrine; she has merely established and developed what was already expressed. If you maintain the contrary, I shall quietly await your proof.

In the meantime I will sum up: You have agreed that one of the great confessions existing at present must be Christianity pure and uncontaminated, otherwise we have been deluded by the promises of Christ. I have generalized with logical sequence your principle, that *at all times* one great confession must have possessed Christianity in its entirety, because if at any time this were not the case the promises of Christ would have been in vain. I showed you that, previous to Luther, the belief in the seven sacraments was universal, and before the separation of the Russians and Greeks, the primacy of the Pope was universally believed. The objection which you advance against the Vatican dogma of Infallibility I may consider settled. I may therefore conclude, that of all the great modern confessions, the Catholic Church alone has not fallen into contradiction with the past in any point whatever,

and therefore, must possess true Christianity. To maintain the contrary is to doubt the Messianic mission of Jesus Christ, and to be incapable of discerning what is real Christian doctrine and what is not: it follows we must look for another Messiah, who will know better than the first how to protect His doctrines and His Church from error.

But, thank God, such is not the case. As early as the second century, Clement of Alexandria (died 217 A. D.), declared: "The one ancient Catholic Church is the truly original Church, from which the sects have departed through innovation, and appear as caricatures."[1] In the words of St. Augustine (354—430 A. D.) I exhort you Protestants: "Return to us, for the ancestors from whom you have descended had not the faith which you now teach: you have departed from the Church, which teaches the contrary of that which you are now taught."[2]

In the meantime, continue to pray fervently for light, and pray also for me.

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[1] Clemens Alex. Strom. VII., p. 764. (Hettinger, Apologie, 5. Aufl., IV., s. 424).

[2] St. Augustine, op. imperf. IV., 10. (Hettinger, Apologie, IV., s. 422).

3. Principle of Authority, or Private Interpretation?

(Edgar's Letter.)

You have answered my objection regarding the Old Catholics. There is indeed a difference between settling disputed questions and annulling formally established dogmas; the Vatican Council, as you say, did the former, the Old Catholics, and previously Luther, the latter. The logical consequence is, I suppose, that the doctrines of Luther are not to be considered genuine Christianity, the "pure word of God," to use his own phrase; for it is impossible for the entire Church of any century to have contradicted the real word of God to such an extent, or to have deviated from it so far as Luther asserts, in the centuries preceding his appearance.

If, among the great confessions existing at present, I could find one which has preserved pure Christianity unmutilated, then I should not be at all perplexed; but it seems to me all have erred, the Protestants as a rule through deficiency, the Catholics through excess.

And yet I cannot assume this without rejecting Christianity as a whole, especially the Messianic mission of Jesus Christ, and His promises. For if Christ be the Son of God, ought he not to have provided that His doctrines should be transmitted to posterity entire and unfalsified? Was it not his purpose to establish a kingdom of truth? Or can I make a comprehensive abridgment of all the Christian confessions, so-called,

and regard this as the kingdom of truth, although there is no Christian doctrine which has not been rejected by one or other of these sects.

Certainly this complex, considered as a whole, bears a greater resemblance to Babylon, the city of confusion, than to Jerusalem, the city of peace. If the promise of Christ to remain with us until the end of time meant nothing more than that all the fragments of His doctrines could always be found in some confession, but in such a way that the whole would be intermingled indiscriminately with errors, then Christ would have been of no more use to me with His promises of truth then a bill of credit to the unknown, unrecognized Charles Meyer.

Reverend Father, to be strictly logical, I must acknowledge that you have the best of the argument. As a Christian I must maintain that some one confession possesses uncontaminated truth; sound human reason tells me that this fortunate one is neither the Lutheran nor the Greek, nor the established Church of England, nor indeed any of the numerous non-Catholic sects. Now if one of the three sons (to return to Lessing's comparison) possesses the genuine ring, and if it is certain that the two younger do not possess it, then according to all the laws of logic and mathematics, the oldest must have it.

And yet—pardon me—from youth up I have been so accustomed to see in the Catholic Church merely a collection of human doctrines, partly superstitious and partly un-Christian, that it seems impossible for me to recognize in it the kingdom of truth founded by Christ. I am therefore, compelled to propose these Catholic doctrines to you to see if you can harmonize them

with the doctrines of Jesus Christ, and with the Christianity of the primitive Church.

I commence with what I consider the most striking difference between Protestantism and Catholicity. It is the Protestant principle of private interpretation on the one side, and, the Catholic principle of authority on the other. I beg you, therefore, to prove to me that Christ has instituted a doctrine of authority, to which each of the faithful must subject himself in matters of faith; in other words, that He requires an obedience of the understanding, a submission of the judgment, to the doctrinal decisions of poor, frail men, a subjection which Protestants look upon as undignified and unreasonable.

(FATHER H'S. ANSWER.)

Without further comment I comply with your wish by quoting the following passages from the Sacred Scriptures:

1. When Jesus sent forth the seventy-two disciples to preach, He said to them: "He that heareth you heareth me; and he that despiseth you, despiseth me. And he that despiseth me, despiseth Him that sent me."[1]

Is not this the Catholic principle of authority in plain words? For I suppose that you would not dispute with Christ—with God Himself, were He to teach you; if God were to tell you that there are three Persons in the Godhead, and that He has instituted seven sacraments in the Church, would you not submit your judgment? Do you find any thing undignified in this submission of your understanding to the word of God?

[1] St. Luke, X., 16.

Very well. In the foregoing passage Christ says that you must hear the word of His deputy as His own word; therefore, He demands a subjection to the teaching of His representatives, equally with that of His own, thus establishing for His Church the Catholic principle of authority.

And what is there unreasonable or undignified in this? Unreasonable and undignified it would be were I necessitated to believe an untruth in consequence of this principle; but since I know that Christ has imposed upon me nothing foolish, I conclude from the fact that He demands of me faith in His ambassadors, that He renders them infallible, at least when speaking as the Head of His Church. The case was quite different for the seventy-two disciples since Christ was still visible upon earth and could be referred to when doubts arose in matters of faith. But after His departure, infallibility was all the more necessary for the highest ecclesiastical office, the supreme head of the Church, the superior to whom He must have delivered the pastoral and teaching office in its fullness in order that his flock might not be as sheep without a shepherd.

The principle of authority in matters of faith and the infallibility of the highest established authority, are, therefore, to a certain degree, inseparable; for that reason I have brought into our discussion one of the most convincing arguments for the infallibility of the general councils and of the Pope.

But what if a Council commands me to believe something in contradiction to science?

This question is as clever, or as stupid, as the question: What would be the result if twice two were five? In one case as in the other a second absurdity would

follow from the first. If two times two were five, then twice four would be ten; and if a Council pronounces an erroneous decision of faith, then Christ has commanded me to believe an error. But one is absurd as the other, and I can justly turn the conclusion as follows: Now, because twice four are not ten, then twice two are not five; and because Christ cannot command us to believe an error, the highest doctrinal authority instituted by Him, to which we should listen as to Himself, cannot command us to believe an error as dogma.

2. This passage of the commission of the seventy-two disciples relates the institution of a human doctrinal authority for that time in which Christ was still visible upon the earth. But such a commission was far more necessary after His ascension into Heaven; for now the Supreme Teacher, who is invisible, must for the visible continuation of His office be represented by visible, human teachers, and in such a way as to preserve His doctrines uncorrupted.

We would be obliged to assume that Christ ordained such a representation, even though the Sacred Scriptures did not speak of it expressly; but fortunately St. Matthew gives an explicit account of this commission. He relates how Christ, after His resurrection, commanded His eleven apostles to go to a mountain in Galilee; how He appeared to them and said: "All power is given to me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world."[1]

[1] St. Matthew, XXVIII, 18, 20.

If Christ commanded the apostles: "Teach all nations," then there was the command for all nations, "Believe the Apostles"; if Christ prefaced his mission with these words: "To me is given all power in Heaven and on earth," this meant: I have power sufficient to protect you, my ambassadors, from the propagation of error; if Jesus added: "I am with you all days to the consummation of the world," this expressed His desire constantly to exercise this protection; if, finally, He did not limit this protection to the life of the eleven apostles, then it is patent that He included all the lawful successors of the apostles, at least, as a whole. Certainly the teaching office of Christ and His Church is not supposed to have attained its end with the death of these eleven men!

3. Of two-fold interest is another passage of the Sacred Scriptures, since it furnishes further testimony for the Catholic hierarchical principle of authority, and at the same time shows us by a practical example how the primitive Church and the Apostles themselves acted in perfect accord with the Catholic spirit of authority, and not in the Protestant spirit of private interpretation.

There originated in the Church of Antioch a diversity of opinion as to whether the Mosaic law was abolished by Christ, or whether it was still obligatory on Christians. At that time it was an open question, such as happens at the present day, and is decided in the Catholic Church by a Council, or by the Holy See; for we Catholics are convinced that with such a decision the affair is settled. We have confidence in the promises of Christ, and believe that He would never permit the supreme teacher appointed by Him

in the Church, to err; for should he err, the entire Church would certainly continue in error, in contradiction to the promises of Christ. On the contrary, you Protestants in such disputed questions submit everything to the private interpretation and subjective views of the individual. For instance, should the supreme council of the church in Berlin declare that Christ is present in the Eucharist, you would simply be amused, but would scarcely believe (unless you had already believed, independently of this decision).

Now let me see how the first Christians and the Apostles treated such disputed questions, — whether they taught and acted as Catholics, or as Protestants.

The question to be decided was: Whether, or in how far, the obligation of the Mosaic law had ceased. And how was the question solved? "They determined that Paul and Barnabas, and certain others of the other side, should go up to the Apostles and priests to Jerusalem, about this question."

When they arrived at Jerusalem, "the Apostles and the ancients assembled to consider of this matter. And when there had been much disputing, Peter rising up" spoke in opposition to the further obligation of the Mosaic law. After Paul and Barnabas also had spoken, it was decided to send to the congregation at Antioch the following document containing an account of the proceedings:

"The Apostles and ancients brethren to the brethren of the Gentiles that are at Antioch and in Syria and Cilicia, greeting: Forasmuch as we have heard that some going out from us have troubled you with words: subverting your souls, *to whom we gave no commandment:* It hath seemed good to us, being as-

sembled together, to choose out men, and send them unto you with our well beloved Barnabas and Paul, men that have given their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who themselves also will by word of mouth tell you the same things.

For it hath seemed good to the Holy Ghost and to us, to lay no farther burden upon you than these necessary things: That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well. Fare ye well."[1]

To this account of the Acts of the Apostles I need add no explanation; it exhibits too strikingly the Catholic principle of authority in opposition to the private interpretation in which Protestants seek refuge. "It has pleased the Holy Ghost and us," so the "Apostles and ancients" decided, and so, with us Catholics, the assembly of the Church decides; but what astonishment, what amusement, would be occasioned if, for example, the Supreme Church Council in Berlin, London, Chicago, or San Francisco, should dare to decide solemnly a controversy of faith with these words: "It has pleased the Holy Ghost and us"!

The passage speaks with such force in favor of the Catholic, and against the Protestant Church-principle, that a Protestant scholar believed himself obliged to deny and wrest from me the genuineness of the passage by text-criticism. In my book "Church and State" I made the same use that I have here made of this particular text. Mr. Köhler, the counsellor in chief of the consistory, was driven to attack this text,

[1] Acts, XV.

because in his exhaustive discussion of my work on ultramontane statements he had admitted: "This starting-point once conceded, the Catholic principle is the logical outcome."[1] The one thing necessary, therefore, was to do away with the fatal text, and with it the Catholic principle of authority, by setting it aside as not grounded on the Holy Scripture.

"The so-called Apostolic council," writes Köhler accordingly in his criticism of my book, "had written [Acts XV, 23] to Antioch: 'The apostles and the ancients, the brethren send greeting,' etc., that is, the bishops and priests. This quotation is from the Vulgate, but in the original it is as follows: οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι καὶ οἱ ἀδελφοί: "The apostles, the ancients, and the people give information."[2]

The truth is, that Mr. Köhler has confused the so-called *textus Graecus receptus* with the original text, as I proved to him at the time.[3] The five oldest and best manuscripts (the Codices Vaticanus, Sinaiticus, Alexandrinus, Ephraemi Syri rescriptus and Cantabrigiensis) do not contain the questionable "and" at all, and the most prominent Protestant exegesists (among them Tischendorf, Lachmann, Bornemann, Buttman, etc.) have decided in favor of the Vulgate text against the *textus Graecus receptus*, which, by the way, Hase, one of the first of Protestant polemics, explains as "nothing more than an accidental, unreliable production, — the work of a learned printer."

You must agree, therefore, to leave the decision of the Apostolic councils to "the apostles and the an-

[1] Theologische Litteraturzeitung v. Harnack u. Schürer, Leipzig, 23. Febr. 1884, Sp. 99.

[2] Theol. Litteraturztg. a. a. O., Sp. 97.

[3] Theol. Zeitschrift, Innsbruck, 1. Juli 1884, S. 624—626.

cients brethren," as the hierarchical superiors of the Church in the Catholic sense, but not at the same time including the laity; because Mr. Köhler's version: "The apostles and the ancients *and* the brethren" is false. Supposing, however, that there had been other "brethren" besides the apostles and ancients, that is, that the whole community of Jerusalem had indorsed the decision, what would follow? That the whole community (the laity included) had appeared as the teaching body? Certainly this is a strange conclusion and proves of itself the ungenuineness of the "and"! Nevertheless, the Protestant principle of private interpretation would not be the logical outcome of this conclusion; for the Protestants of Breslau, Hanover, or any other province of Germany would, for instance, be as little moved to submission in matters of faith, were the whole population of Berlin—chief-consistory, pastors, and laity — to write to them "It has pleased the Holy Ghost and us," as if the decree were issued by the chief-consistory alone.

4. The Catholic hierarchical principle of authority is not, therefore, a recent invention, but a pure doctrine of Jesus Christ, contained in the Sacred Scriptures and practised in the primitive Church. Your Protestant "private" interpretation is, on the contrary, a return to paganism, a throwing off of the mild yoke which Christ imposed upon His faithful, and is a principle peculiarly conducive to anarchy, to the dissolution and destruction of Christianity, to the obliteration of the doctrines of Jesus Christ from the face of the earth and the hearts of men. "Private" interpretation was in high favor even among the ancient Greeks and Romans; but they were "as sheep

without a shepherd."[1] Heretics have always made friends with private interpretation, as St. Augustine tells us:

"All heretics, indeed," says he, "claim for their doctrines origin from Christ and the Apostles, and slander the Catholic Church because she dictates in matters of faith to all who come to her. She does not, however, impose any yoke of belief, but opens up the source of doctrine. This the heresiarchs also promise to do, without, however, being able to fulfil this promise, and thus masking under the light of reason, they deceive the multitude."[2]

Either authority or anarchy, — Catholicism or private interpretation and in its wake the decay and dissolution of Christianity with its attending consequences: these are the alternatives.

3. Extract from Edgar's Letter.

Your last letter, reverend Father, forced me quite unmercifully to recognize the principle of authority in the Catholic Church as reasonable and even Scriptural; it forces me, if I would act logically, to believe all that the Catholic Church proposes to me for belief. Consequently, I feel two opposing currents; on one side, my mind sees that it must be so, that I must subject myself in matters of faith to the Church founded by Christ; but, on the other, I see a whole forest of objections which call aloud: It cannot be so; that there are too many errors and human inventions in the Catholic Church to allow me to recognize in her doctrines the pure and uncorrupted doctrines of Jesus

[1] St. Matthew, IX, 36.

[2] Augustine, De utilitate credendi, IX, 25.

Christ. Help me out of this labyrinth, Father, out of these hopeless contradictions!

(Extract from Father H.'s Answer.)

With my whole heart I put myself at your service to solve all objections which may possibly appear against the Catholic faith; I say all, all without exception. I will show you, either that the Catholic Church does not teach what you hold as Catholic doctrine, or that the real Catholic doctrine contradicts neither reason nor the Scriptures. But state your difficulties in detail; because one Protestant objects to this dogma of the Catholic Church, another to something else; one finds a stumbling block in Tetzel and the so-called sale of Indulgences, another in the Massacre of St. Bartholemew and the Inquisition; while another objects to the honor paid to the saints, etc., I must first know your special difficulties. In the meantime, I will show you indirectly and in general what I have gained by my own experience, that is, that many of the supposed errors of Catholicism are not so important as its opponents would gladly maintain.

A few years ago I gave in my "Erinnerungen eines alten Lutheraners" ("Memoirs of an aged Lutheran") a process of development which must with logical necessity lead from Protestantism to Catholicism. Besides the proof cited in my last letter, I presented in this book a considerable number of arguments showing that Protestantism is untenable, and that Catholicism is genuine original Christianity. The arguments were drawn from the unity of faith in the Catholic Church, from the continuance of miracles to the pres-

ent day, from the heroic faith of the martyrs, the more heroic active life in the Church, etc.

Five leading Protestant newspapers reviewed my book, but not one dared to assail the main points; all busied themselves with various minor questions, if not with personal attacks. In the "Stimmen aus Maria-Laach" I called the attention of one of these opponents — Mr. D. von Oertzen, editor-in-chief of the "Allgemeine konservative Monatsschrift" — to seven essential points for refutation. Not one of these did he touch upon in his answer. Meanwhile I published the second edition of my "Erinnerungen" (Memoirs) together with the five Protestant reviews of my book, including in full the second discussion by Mr. von Oertzen. The latter was the only one who answered, and he did not enter into the leading questions, but evaded them by provoking another controversy, which he treated in his own peculiar fashion. I attacked him again in the "Laacher Stimmen" and drew attention to his methods of criticism.[1] He had nothing further to say.

Now I would like to ask: if Catholicism is so full of contradictions, so full of superstitious errors as you Protestants maintain as a settled fact, why has not some Protestant paper, or a Protestant theologian, pointed them out? Time, pains, paper, and printer's ink have been used on me unsparingly, as may be seen in the exhaustive discussions on my book, but my critics have not brought forward or pointed out any error whatever in the Catholic doctrines, which I have defended as absolute truth. One of my Protestant reviewers renders the following testimony to my "Erinne-

[1] Cf. "Stimmen aus Maria-Laach," Bd. 27, p. 333.

rungen" (Memoirs): "An attentive study of this phase of intellectual development leads to a well-grounded doubt as to the correctness of a conclusion which is derived from purely logical reasoning. If we compare the doctrinal system of Catholicism and Lutheranism, the conclusion is always on the side of Catholicism."[1]

A remarkable avowal! If then, there is a contradiction between logical thought (that is, sound human reason) and Lutheranism, if logical thought decides in favor of Catholicism, we are supposed to doubt "pure logical reasoning" rather than Lutheranism. A man must sacrifice sound common sense rather than become a Catholic!

Here, my dear friend, you have a striking example of the influence of strong prejudice which binds Protestants to their Protestant views of life; they would rather sacrifice sound reason than be just to Catholicism.

Be not like them: open your eyes. Cast off prejudice, and investigate the Catholic Church to its innermost depths. If you find anything untrue, anything against the doctrine of Christ, any contradiction in her doctrines, you condemn the whole of Catholicism, and by this act the whole of Christianity. On this point you are certainly right. Be careful, though, not to judge harshly of the Catholic Church before you have thoroughly examined her doctrines; do not regard her according to the traditional Protestant concept, as the Spectre of the Middle Ages, full of superstition.

I await further objections on your part.

[1] "Deutsch. Litteraturbl." (Gotha, Perthes) vom 12. Mai 1883, No. 6 pp. 22, 23.

4. The Bible, Tradition, and the Teaching Office of the Church.

(Edgar's Letter.)

Reverend Father, your last letter gave me abundant material for meditation. I will tell you frankly the effect produced by it and by your previous letters. I saw clearly that if the Catholic Church is and always has been free from essential errors, the reformers were wrong in separating from her; it is my duty, therefore, to condemn the separation by returning to her.

The decisive point for me, therefore, is this: Does the Catholic Church oblige any of her members to accept error? This one point cleared up, I shall continue to present you for solution any difficulty that may occur to me. For the present I submit the following: The Catholic Church has placed tradition and the doctrines of the Church, if not above, at least on an equal footing with the word of God. This is wrong and is a deviation from pure Christianity. What is your answer to this?

(Father H.'s Answer.)

Permit me to explain how, according to Catholic belief, these three things, Scripture, tradition, and the teaching office of the Church are related. This done, your objection will be removed.

According to Catholic doctrine, the Sacred Scriptures and tradition form what we call the *source* of faith; because from these our faith is derived. The teaching office of the Church, on the contrary, forms

the *rule* of faith (*regula fidei*), which guides us in the attainment of truth so that we may not be led to maintain as a doctrine of Scripture or tradition what is not such in reality.

1. First we will consider the source of faith, that is, Scripture and tradition.

To the Sacred Scriptures belong, as you know, the books of the Old and New Testaments; to tradition, all other historical documents from which we can ascertain the doctrines of Jesus Christ, especially the substance of divine revelation—the writings, therefore, of the ancient Fathers of the Church, the ecclesiastical customs (for example, infant baptism), the artistic remains, pictures, etc., in the Catacombs: in short, everything that throws light on divine revelation.

These definitions given, I wish to show clearly that we Catholics honor the Sacred Scriptures far more than we do the writings, for instance, of Barnabas, Polycarp, Ignatius, or other Fathers of the Church, because the Sacred Scripture is purely the word of God, whereas this cannot be said of the writings of the Fathers, although they contain in a measure the word of God, that is, the teachings of Christ. Hence it is that the Church strictly forbids the use of the Sacred Scriptures for profane ends. For edification, on the other hand, she makes abundant use of them; the breviary containing the daily obligatory prayers of priests and religious is, for the most part, made up of passages from Sacred Scripture; the same may be said of the Mass. Special reverence is shown the Gospel; in Solemn High Mass the deacon honors it with incense; while it is being read the people stand, and at the conclusion the priest kisses the missal from which it has been read.

Nor is the use of the Sacred Scripture by Catholics restricted to the divine service. To the theologian it is nothing less than the essential source of his knowledge; moreover, you frequently find the Bible in the vernacular in use by the Catholic population. Many German translations may be had, especially that of Allioli, which is approved by numerous bishops, and admirably annotated. With regard to the contents of the Sacred Scriptures, I wager you, and am willing to make the test, that, other circumstances being equal, Catholics rely upon Scripture far more than Protestants do.

Not long ago, Professor Beyschlag, in his libel against the Right Reverend Bishop of Treves, again revived the old prejudice that the Bible is not held in due honor by Catholics. Whereupon Professor Einig and others answered him as follows: "To say nothing of the Bibles in the private and public libraries of the seminary, there are in the personal possession of our seventy-five seminarians in Treves the following editions:

I. Texts of the Old Testament.

1. Hebrew	83
2. Latin	104
3. German	109
4. Various languages, especially the Greek (Septuagint)	6
Total	302

That is, four copies of the Old Testament for each seminarian.

II. Texts of the New Testament.

1. Greek	90
2. Latin	176
3. German	165
4. Various languages	29
Total	460

In other words, six copies for each seminarian.

III. Odd Volumes, especially the Psalms, the Gospels, St. Paul's Epistles.

1. In the original	75
2. German	97
3. Various languages	40
Total	212

That is, three copies of individual books for each seminarian."[1]

Nor are you to imagine this esteem and consequent propagation of the Sacred Scriptures to have been awakened among Catholics by Protestantism. The Scriptures were used in the liturgy, in the manner just described, fully a thousand years before Protestantism originated; and the wide propagation of the sacred writings in the vulgar tongue began immediately after the invention of the art of printing; therefore, before the appearance of Luther. In Germany alone there were before the time of Luther at least sixteen editions of the Bible in high-German, five in low-German, and ninety-eight Latin translations; I doubt very much whether in our century and among Protestants, as many editions have appeared in so short a period. In the year 1493 Sebastian Brandt in his "Narrenschiff" asserts: "All countries are now filled with the Sacred

[1] Einig, Goliath-Beyschlag, S. 29, 30.

Scriptures." From this, I may remark in passing, you can infer what is to be thought of the opinion so general among Protestants, that Luther "gave the Bible to the public."[1]

True, the Church did at certain times forbid the reading of unauthorized translations; but this prohibition did not proceed from a lack of reverence and love, rather, on the contrary, from a desire to prevent an unholy use being made of the word of God, as really took place in England by the Puritans, and in Germany by the Anabaptists, through their reliance on badly translated or misinterpreted Bible-texts. Even in Scripture itself we find the following warning which is especially applicable to the Epistles of St. Paul: that in them are "Certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction."[2]

The learned archb. of Westminster, Cardinal Wiseman, has very pertinently written: "If the one agency is hurrying the Bible (as far as Protestants are concerned) fast into the dark cavern of night and death, the other is no less sinking it into the very mire of human caprice, passion, and absurdity. The holy, the sublime, the awful Word of God, over which saints have meditated in cells for years of ineffable sweetness, yet of solemn reverence; round which scholars, pale with watching, have wreathed the flowers they have woven and culled in variegated commentaries; which the silver voice of virgins or

[1] For further remarks on this subject see Hammerstein's "Katholizismus und Protestantismus", S. 63 ff., ff.

[2] St. Peter, III, 16.

the deep tones of holy monks have chanted in breathless midnight, that no earthly sound might disturb the depth of their meditation; this compilation of the one Spirit of God, from the providence of centuries, through which He alone has lived; this treasure of spiritual honey, drawn from a thousand flowers of various delicacy of perfume and flavor, not mixing, but each preserved; this gem of matchless price, reflecting in an infinite number of faces, the ever-varying yet constant image of God in His might, in His sweetness, in His anger, in His love, in His unity, in His Trinity, in His heavens, on His earth, on Sinai and on Calvary; this noblest, greatest, divinest of things unsacramental, is put, indiscriminately, unceremoniously, into the hands of every one. It is the school-boy's task-book, it is the jailer's present, it is the drunkard's pawned pledge, it is the dotard's text-book, it is the irreverend jester's butt, it is the fanatic's justification for every vice, blasphemy, and profaneness which he commits. For into every one's hand it must needs be thrust, from the Chinese to the Ojibbawa, from the Laplander to the Bosjman; from the child to the dotard, from the stuttering peasant to the glib, self-righteous old dame."[1]

This Catholic censure of your use of the Bible, or rather of your misuse of it, may seem perhaps too severe; but your own Protestant colleagues furnish a judgment quite as merciless. The "Evang. Kirchenzeitung" writes: "Assuredly no one will assert that the Bible was written for children. . . . How can the Church (this means, of course, the Protestant Church)

[1] Wiseman, Miscellaneous Writings, Abth. 2 (Koeln, Bachem 1858), p. 5.

justify the degrading of the Sacred Book to such vulgar uses, and surrender it to purposes for which it was obviously never intended? . . . . If the propagation of the Bible had brought such a great blessing, surely there would be some trace of it. . . . The question is, at what period have the more Christian opinions prevailed: in ancient times, when the only portions of Sacred Scripture known to the congregation were the pericopes and the postils, read at divine service with the catechism and hymn-book; or at the present time, when the whole Bible is forced upon every individual without discrimination. . . . In consequence, the sects have come at last to deny every rule of faith in the Church, and with the Bible in hand justify to their own satisfaction all possible errors."[1]

No Catholic could express himself in a more Catholic tone. If the "Evang. Kirchenzeitung" would only tell us what rule of faith in their Church can lay claim to authority, since Protestantism owes its origin to the very rejection of the subsisting rule of faith, of the teaching office of the Church, and of the creeds established by her!

This, however, in passing. I hope I have at least made one point clear: that we Catholics, while placing certain salutary limits to the use of the Sacred Scriptures, do not on that account undervalue them, but, on the contrary, value them much more than all the writings of the Fathers of the Church, the decrees of the Councils, or of the Popes, because the Bible is the pure word of God.

It is, moreover, proper that we should esteem the

[1] "Evang. Kirchenzeitung", 1866, S. 191 ff.; cf. 1865, S. 1119 ff. (Hettinger, Apologie IV, S. 494, 495).

Scriptures and tradition equally, as we believe and follow divine revelation wherever we find it, whether in the Sacred Scriptures or in other books. For it is quite possible that many doctrines of our Saviour exist not found in Sacred Scripture. St. John the Evangelist tells us: "But there are also many other things, which Jesus did: which if they were written everyone, the world itself, I think, would not be able to contain the books that should be written."[1]

Why could not Christ have said to the Apostles many things not recorded by the Evangelists, for instance, about infant baptism, keeping holy Sunday instead of Saturday? And why should not these doctrines have found a place in the established canonical customs and in the writings of the disciples of the Apostles? Finally, why should we not follow the teachings and precepts of Christ even though obtained from other sources than the Bible?

But you will object that these human traditions are not sufficiently authentic, hence Protestants reject them.

To this I reply, if they are not authentic then you Protestants have no solid ground for believing that the so-called four gospels of the Evangelists were really written by Matthew, Mark, Luke and John; and still less that these and the Sacred Scripture in general were inspired by God and are the word of God. For if you reject tradition, what reason have you for maintaining that these writings are genuine and the word of God? You will answer perhaps: "Because the authors of these writings belonged to the twelve Apostles". But how do you know this without having again recourse

[1] St. John, XXI, 25; cf. XX, 30, 31.

to tradition, or to the Sacred Scriptures, the authenticity of which likewise rests on tradition. Besides it is not true that all the writings of the New Testament were composed by the Apostles; Mark and Luke were not Apostles, but only disciples of the Apostles, like Barnabas and Polycarp, whose writings, however, you do not accept as the word of God.

To evade the testimony of tradition you will perhaps assert that you can judge from internal evidence whether the various books are the word of God or not. In that case, I beg you to put this question to your consciousness; can you draw from internal evidence more authentic proof than from the historical testimony of tradition which you have rejected? How can you, for instance, determine from internal evidence that the letter of St. James, called by Luther the "straw" epistle, or the letter of Philemon, in substance only a letter of recommendation, is the word of God, and that the admirable letters of St. Ignatius are not?

It may be that you wish to discriminate between genuine and false tradition. Very well. We Catholics, too, discriminate. To the genuine and authentic belong, not merely those traditions concerning the genuineness of the Sacred Scriptures, or the necessity for infant baptism, which you with us accept, but also the tradition for the primacy of the Pope, for purgatory, confession, the Mass, and other doctrines which you reject.

Why not be logical!

I once had a conversation with a person, who though at one time a Catholic had become (God knows from what motive) a Baptist. The conversation turned naturally to infant baptism, which the

Baptists reject as not being founded in Sacred Scripture. "I believe nothing that is not in the Sacred Scripture," my companion asserted warmly. "Indeed," said I, dryly, "do you then believe that the gospel of St. Matthew is the word of God?" "Certainly," was the reply. "But where," I asked, "is it written in the Sacred Scripture that the gospel of St. Matthew belongs to the Sacred Scripture and is the word of God?" To this of course I received no answer.

In my "Memoirs" I compared tradition and the Bible to the first and second stories of a house. We Catholics dwell in both, because we maintain both to be authentic. The rationalists abandon both, because they believe in neither. But you, Protestants, in the strict sense of the word, declare that the lower story (tradition) is unsafe, and for that reason live exclusively in the upper story (the Bible), not considering that if the lower story, the foundation, should collapse, the upper story will also topple. But why did not staunch Protestants, in reviewing this little book of mine, point out the inconsistency of the comparison (if it be inconsistent) and show without either sophistry or appeal to tradition, how they attain to certainty regarding the genuineness and divine inspiration of the Sacred Scriptures? But instead of this, Professor G. Kaweran of Magdeburg indulged in the following bit of satire:

"He identifies the government of the diocese of Rome, and the supremacy of the whole Church (*sic*). Papal ambassadors took precedence at the Council of Nice, etc.; such are the beautiful traditions he considers as the firm and solid lower structure of the home in which Christianity dwells; upon this support rests

the upper story, the Sacred Scripture, and he cannot cease wondering that we Protestants are so foolish as to demolish the lower story."[1]

I openly avow that my conviction of the genuineness and divine inspiration of the Sacred Scriptures rests upon the proof drawn from tradition, as I presented it to you in a previous letter. To this proof gathered from the testimonies of Christian antiquity by the learned Tischendorf, I could add many others. Moreover, I hold a proof of this nature to be authentic; and I accept it as readily in favor of Papal primacy, of the Mass, and other doctrines (supposing the proof to be fully as reliable) as I do that in favor of the genuineness of the Sacred Scriptures. If it does not seem authentic to Professor Kaweran, and he refuses to accept it as the lower story, on what then does he build? What is the foundation of his convictions of the genuineness of the Sacred Scriptures? Or does his second story rest on air?

I repeat: we Catholics regard the Bible as the word of God, worthy of the highest reverence; we make use of it constantly, but that does not prevent our making use of tradition also as a source of faith, especially when there is question of genuineness and divine inspiration of the Sacred Scriptures.

2. I now come to the *rule of faith*, that is to the teaching office of the Church, and to the question of the two-fold source of faith: Scripture and tradition. We Catholics are of the opinion that many Christians, for instance peasants, women, and children, are incapable of understanding the Bible without assistance;

[1] Theol. Litteraturzeitung von Harnack und Schürer, Leipzig, August 25. 1883, No. 17, Sp. 394—396.

they cannot have recourse to archeological studies, to find out what books actually belong to the Bible; they are unable to criticise the text to see for instance, whether Mr. Köhler is right when he asserts that "and" stands in the original text of the Acts of the Apostles, or whether the Vulgate is right in omitting it.[1] Even were it established which books are genuine and which are the original texts, most people not being able to read either Hebrew or Greek cannot make use of the original text; they must rely on the translator for a correct rendering of the Scripture. Before the invention of printing, it was, moreover, very difficult to procure a copy of the Scriptures. Hence, we Catholics understand clearly what is meant when we read in the Sacred Scriptures that Christ points to the living, teaching office of the Church as the guide of the faithful, and that He said to His Apostles: "He who hears you, hears me". It is, therefore, the office of the Apostles and their successors the bishops, to search the Scriptures when questions arise in matters of faith; the faithful can then adhere to what the bishops present as the substance of the Scriptures. If the faithful themselves are incapable of making the necessary investigations, they are not to follow *ad libitum* any university professor, or any printer, but the authority established by Christ. Such is our Catholic view of authority, and of the rule of faith which authority has established. This is our estimate of the relation of the teaching office of the Church to the sources of faith, — Scripture and tradition.

Can it be said with truth that we place this teach-

[1] Cf. pp. 201, 202.

ing authority above the Sacred Scriptures? With as little justice can the judge be said to place himself above the lawgiver when he interprets the laws and renders his decision according to them. We act exactly as did the first Christians of Antioch in the dispute about the further observance of the Mosaic law. It did not once occur to the individual Christian to defend his opinions by poring over the books of Moses and have recourse to archaeological and exegetical studies to prove the obligatory power of the law; instead, they sent to Jerusalem to Peter and the other Apostles present there, to inquire what they had to believe and how they were to act. Had they done differently, there would have resulted a destruction of the unity of faith, the formation of numerous sects, and, in the end, a general disintegration of Christianity. We Catholics attribute such power to the ecclesiastical authority only because we hold it to be infallible, at least in its final decisions. You Protestants cannot do this. For how can a theological faculty, or a supreme consistory with its decisions serve you as a rule of faith if you yourselves say that their jurisdiction, not being instituted by Christ, can have no claim to infallibility, that they have therefore very probably erred? You must say, and you do say after a fashion: "The Bible, nothing but the Bible, the Bible alone". And as each one interprets the Bible differently numerous sects arise.

As early as the fourth century St. Augustine (354—430) wrote: "If heresies and doctrinal opinions have arisen which have captured souls and plunged them into the abyss, it is only because the Sacred Scriptures though good in themselves have been

misinterpreted, and these misinterpretations have been boldly and audaciously maintained."[1]

St. Hilary (died 368) asserts: "Consider that there is not a heretic who does not falsely maintain that his blasphemous preaching is founded on Holy Scripture."[2]

Tertullian (died 240) speaks to the point when he says: "Heretics reject individual books, or accept them only in part, add to them, and take away; and if they do accept anything completely, they explain it according to their own sense and disfigure the truth. Whatever contradicts them, they refuse to acknowledge, defending their position by their own inventions or ambiguous interpretations. Hence disputation about the Scriptures results only in doubt, since for every truth, as well as for its contrary, the Bible can be made to yield proofs, and the investigator is even less certain after referring to it than he was before."[3]

Finally, St. Irenaeus (died 202) writes: "The Church is the entrance to life; all other roads are *deceptive* and dangerous like thieves and robbers; we must therefore avoid them, *diligently hold what the Church teaches*, and *guard the traditions of faith*. This is the rule of conduct in matters of faith for many barbarous nations who believe in Christ without written testimony."[4]

But to show you how an unprejudiced, clear-minded Protestant judges in these questions, I will quote the following from Lessing:

[1] Augustine in Joan tract 18 n. 1 (Migne, lat. 35, 1536).
[2] Hilarius ad Constant, II, 9.
[3] Tertullian, Praescr. c. 17, 18.
[4] Irenaeus haeres., III, 4.

§ 1. "The tenor of those creeds is called by the ancient Fathers, the "*regula fidei*" (rule of faith).

§ 2. "This "*rule of faith*" is not drawn from the writings of the New Testament."

§ 3. "This "*rule of faith*" was in existence long before any individual book of the New Testament."

§ 5. "Not only were the Christians satisfied with this "*rule of faith*" during the life-time of the Apostles, but the Christians of the first four centuries also considered it sufficiently complete for Christianity."

§ 6. "This "*rule of faith*" and not the Scriptures is, therefore, the rock upon which the Church is built."

§ 9. "The laity of the early Church were not allowed to read the separate parts of the New Testament at all, at least not without the permission of the presbyters who had them in charge."

§ 10. "It was no small offense for the laity of the primitive Church, to show a readiness to believe the written word of an Apostle, rather than the living words of their bishops."

§ 12. "During the first four centuries the writings of the New Testament were never used to prove the Christian religion, but were at most only used to elucidate and confirm it."

§ 13. "The argument that the Apostles and Evangelists wrote with the view that the Christian religion could be entirely and sufficiently drawn from them and proven by them, cannot be adduced."[1]

Further:

§ 4. "Not only was the history of Christ known before it was written by the Evangelists, but the whole

[1] Lessing's works, Berlin, 1825, Bd. 8, S. 22 ff.

religion of Christ was already in practice before any of them wrote."

§ 5. "The *Our Father* was said before it could be read in Matthew, for Jesus Himself had taught His disciples to say it."

§ 6. "The *formula of baptism* was already in use before Matthew recorded it, for Christ had prescribed it to His apostles."

§ 9. "Now if Christ dignified these things with his verbal order, why not all the others, which the Apostles teach of Him and which the world should believe of Him?"[1]

So far Lessing. I will not sanction unconditionally all that he says; for instance, that there could have been a contradiction between the written word of an apostle, and the expression of the ecclesiastical authority, — this is incorrect; furthermore, it is an exaggeration to assert that during the first four centuries the Christian religion was never proved from the New Testament.

Apart from these points Lessing's exposition is a thoroughly authorized, and, at the same time, overwhelming criticism of the Protestant principle of faith.

I will summarize this letter under the three following heads:

1. It is arbitrary, in the full sense of the term, to wish to derive the doctrines of Christ solely from the Sacred Scriptures, excluding tradition.

2. It includes in itself even a contradiction, for what is derived from Sacred Scripture is derived indirectly from tradition, without which we do not know that the Bible is genuine and the word of God.

[1] Lessing's Works, vol. 7, S. 4.

3. But even the Bible and tradition taken together do not insure the individual Christian sufficient certainty of the teachings of Jesus Christ. With these must be combined the authority of the Church, which, guided by the assistance of the Holy Ghost, draws from the Bible and tradition sound doctrines and presents them in the name of Jesus Christ to the individual Christian for belief.

To believe all that Christ has commanded, one must not merely acknowledge Scripture and tradition, but must humbly subject himself to the living authority established by Christ; thus only will he be a faithful member of the Catholic Church founded by Christ; thus only will the words of the Redeemer to the Apostles be verified: "Going therefore teach ye all nations . . . teaching them to observe all things whatever I have commanded you; and behold I am with you all days, even to the consummation of the world!"

5. Councils and Creeds.

(1. Extract from Edgar's Letter.)

It is becoming more and more clear to me that Protestants have no right whatever to inscribe on their banner "The Bible alone;" they themselves recognize this fact, and seek by all sorts of skilful evasions and distinctions to bring into credit again tradition and a living teaching office. But by so doing it seems to me they deny their own origin; for if I have recourse to tradition to prove the genuineness of the Sacred Scriptures, I have no reason to reject it when with equal force it confirms other Catholic doctrines. And if Protestantism originated by individuals setting up private interpretation against the teaching authority of the Pope and Councils, at that time held valid, then the Augsburg Confession cannot be insisted upon as a binding rule of faith, nor can the Protestant consistorial councils and chiefs be held as the living authoritative teaching office instead of the Catholic bishops.

From Lessing's assertions quoted by you, I see that the Church has always laid the greatest stress upon the creeds as well as upon the rule of faith established by the living teaching authority. Will you explain these matters more in detail, and especially the ways and means by which the Church uses her authority?

2. Father H.'s Answer.

The Church exercises her teaching authority by preaching and instructing, but especially by general

Councils, summoned to decide disputes in matters of faith. Frequently the result of such councils has been a creed in which the disputed points are more explicitly defined. Such a confession of faith forms forever after a fundamental law of the Church, and is believed and professed in humble submission by all Catholics.

1. As early as the time of the apostles, but particularly after their death, it became necessary to formulate such confessions of faith in order to present to the faithful a brief summary of the principal Christian truths. Thus the *Apostles' Creed* originated, the one taught you in your childhood. I quote it entire:

"I believe in God the Father Almighty, Creator of heaven and earth, and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell, the third day he arose again from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty, from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the forgiveness of sins, the resurrection of the body, and life everlasting. Amen."

You are astonished perhaps at my writing: "the holy Catholic Church," and not "One holy Christian Church," but the Greek καθολικήν and the Latin *catholicam* can not be translated "Christian," but only "Catholic" or "universal;" and thus it was rendered before the rise of Protestantism. The word "Catholic" was not agreeable to you Protestants, so you substituted "Christian" for "Catholic," meaning by

the Christian Church the aggregation of all Christian religious sects, these being considered as parts of the Church. We Catholics, on the contrary, understand that the Catholic Church of which the Apostles' Creed speaks is a community of the faithful under one head — the Pope; and we consider the religious bodies which have separated from her merely as sects. Besides there is no Church which unites in itself both the conflicting tenets of these sects and the dogmas of the Catholic Church. Did such a one exist it would be a veritable Babylon, owing to its various contradictory doctrines.

As to the Apostles' Creed, you must know that it has lately been the occasion of much contention among Protestants; Professor Harnack of Berlin attacks it, while more orthodox Protestants defend it. And they are right in doing so: yet by this very defense they contradict themselves, inasmuch as they establish an obligatory norm independent of the Bible. Of course the Apostles' Creed possesses a binding force, but only because it has been formulated by the Catholic Church, whose authority in matters of faith Protestants deny.

However, let us consider the development of the creed.

2. After the death of the Apostles, Christianity spread farther and farther, into the most distant regions. It now became more difficult for the bishops to assemble than it had been for the Apostles immediately after the ascension of Christ. A further obstacle was encountered in the constantly renewed persecutions until at last Constantine the Great was converted to Christianity, and himself became active in assem-

bling a general council of the Church. Under him the first general Council of Nice was held in the year 325; this was the first general council of the Church, if we pass over the council of the Apostles.

The principal object of the Council of Nice was to define clearly against the Arians the doctrine of the Divinity of Christ, — not that the Divinity of Christ had not been substantially believed before, but because the attacks of Arius necessitated a more explicit verbal expression of the doctrine. Thus the Apostles' Creed was developed into the Nicene Creed, so that the Nicene symbol as we recite it at present in the Mass, (with a few additions which the Church made later) is as follows:

"I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ the only-begotten Son of God, born of the Father before all ages. God of God, Light of Light, True God of True God; begotten, not made; consubstantial with the Father; by whom all things were made. Who for us men and for our salvation, came down from heaven and became incarnate by the Holy Ghost of the Virgin Mary; and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day he arose again, according to the Scriptures; and ascended into heaven, sitteth at the right hand of the Father; and He shall come again with glory to judge both the living and the dead; of whose kingdom there shall be no end. And I believe in the Holy Ghost, the lord and giver of life, who proceedeth from the Father and the Son, who, together with the Father and the Son is wor-

shipped and glorified; who spake by the prophets. And One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead, and the life of the world to come. Amen."

Compare both these creeds, the Apostles' and the Nicene, and you will find that they confirm what I said on one occasion of the Old Catholics and the Vatican Council, that a continuous development of Christian doctrine is possible without the subversion of those doctrines previously existing.

A development of this nature took place through the succession of general councils, held (according to the ordinary calculation) as follows:

1. Nice I. (325),
2. Constantinople I. (381),
3. Ephesus (431),
4. Chalcedon (451),
5. Constantinople II. (553),
6. Constantinople III. (680),
7. Nice II. (787),
8. Constantinople IV. (869),
9. Lateran I. (1123),
10. Lateran II. (1139),
11. Lateran III. (1179),
12. Lateran IV. (1215),
13. Lyons I. (1245),
14. Lyons II. (1274),
15. Vienna (1311),
16. Constance (1414—1418),
17. Basle (1431—1437),
18. Florence (1438—1444),
19. Lateran V. (1512—1517),

20. Trent (1545—1563),
21. Vatican (1869—1870).

The confession of faith, the so-called Tridentine confession, formulated against Protestantism and recently against Old Catholicism, and to be professed by every Catholic is as follows:

"I, (N. N.) with a firm faith believe and profess all and every one of those things which are contained in that creed which the Holy Roman Church maketh use of. Namely:—I believe in one God, the Father Almighty, maker of heaven and earth, of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages. God of God; Light of Light; true God of true God; begotten not made, consubstantial with the Father; by whom all things were made. Who, for us men and for our salvation, came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. He was crucified also for us, under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the Scriptures. He ascended into heaven, and sitteth at the right hand of the Father, and He shall come again with glory to judge the living and the dead:—of whose kingdom there shall be no end. And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And I believe One, Holy, Catholic and Apostolic Church, I confess one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

"I most steadfastly admit and embrace the Apostolical and Ecclesiastical Traditions, and all other observances and constitutions of the same Church.

"And I admit the Holy Scriptures, according to that sense which our Holy Mother the Church has held, and does hold, to whom it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

"I also profess that there are truly and properly seven sacraments of the New Law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, although not all of them necessary for every one. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony; and that they confer grace; and that of these, Baptism, Confirmation, and Order, cannot be repeated without the sin of sacrilege.

"I also receive and admit the received and approved ceremonies of the aforesaid sacraments.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning original sin and justification.

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead. And that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and the whole substance of

the wine into the Blood, which conversion the Catholic Church calls Transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true Sacrament.

"I steadfastly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise, that the saints reigning together with Christ are to be honored and invoked, and that they offer prayers to God for us, and that their relics are to be held in veneration.

"I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honor and veneration are to be given them.

"I also affirm that the power of granting indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

"I acknowledge the Holy, Catholic, Apostolic, Roman Church as the mother and mistress of all Churches, and I promise true obedience to the bishop of Rome, Successor to St. Peter, Prince of the Apostles, the Vicar of Jesus Christ.

"I likewise undoubtingly receive and profess all other things which the Sacred Canons and the General Councils, and particularly the Council of Trent and the Ecumenical Vatican Council, have derived, defined and declared, and in particular, about the supremacy and infallible teaching of the Roman Pontiff. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

"I (N. N.) do at this present freely profess, and sincerely hold, this true Catholic Faith, out of which

no one can be saved. And I promise most constantly to retain and confess the same entire and unstained, with God's assistance, to the end of my life!"

4. Such is our Catholic creed. It is just as sacred to us as those creeds composed fifteen centuries before; because the same authority has established both. These authorities are the bishops as the successors of the Apostles, and at their head the Pope as the successor of Peter, the Prince of the Apostles. For Christ has sent them, "to the end of time," to "all nations", hence to us, to teach us, and we believe them upon His word. The Catholic may be a learned man or a simple peasant; he recognizes in the doctrines of the Church the word of God, not so much because by his learned investigations he sees that this or that doctrine is the doctrine of original Christianity, but because it is a doctrine of the present Catholic Church, to which he owes submission. If the scholar finds the doctrines of the Catholic Church confirmed by his investigations, he rejoices; if not, he is convinced that an error has glided in somewhere in his deductions, though apparently scientific. If the peasant cannot pursue such investigations, his faith is not on that account less certain and assured than that of the scholar. But if any one should accept all Catholic doctrines only on the ground of his own investigations, and not through submission to the authority of the Church, he would not be Catholic, though he might admire the consistency of the Catholic teaching, the beauty of Catholic worship, the social workings of Catholic order, etc. On the other hand, a person who understands enough to know that Christ has invested His apostles and their successors the bishops with authority

to teach, and commanded all to submit to their teaching, and on this ground submits to Catholic authority, is Catholic, even though he may be less learned in the details of Catholic doctrine.

This is the meaning of our living ecclesiastical teaching authority, and of the creeds which it has composed. We honor them because they are abridged abstracts of our faith, taught us by our lawful Church authorized by Christ.

You Protestants, too, have your creeds: the Augsburg Confession, the Smalkald Articles, the formula of the Concordat, the thirty-nine articles, etc.; but they possess as much and no more authority than the men who formulated them. Therefore I do not find fault with any individual preacher, if he does not rely upon them, or if he occasionally rejects them; for he has as much power in such matters as Luther, Melanchthon, or Calvin.

That such a rejection of the confessions of faith would put all positive Christianity out of order, cannot, of course, be doubted. And this is the necessary outcome of those first rebellions by which the Protestants of the sixteenth century deprived themselves of the lawful authority then existing.

As the fruit of my letter I hope you are ready to repeat with me unreservedly, "I believe all that God has revealed, and all that His Holy Catholic Church proposes to us to be believed."

6. The Vicegerent of Jesus Christ.

(Edgar's Letter.)

Reverend Father, the concluding words of your last letter expressed a rather far-reaching desire. Before I fulfil it, a few more points need clearing up.

All depends on this, whether the Infallibility of the Pope is a doctrine of genuine Christianity or not. If it is, then I have no difficulty in accepting the clearly expounded articles of the Tridentine creed in every detail. For, obviously, what an infallible Pope establishes is free from error. But if the Pope is not infallible, then the Vatican Council has erred, and it follows that the general councils are not infallible, and, consequently, there is an end of your hierarchical conception of the Church.

Indeed, I must draw a further conclusion — that the Church has erred since the Council of Nice, if not since the Apostolic Council; because your Catholic hierarchical principle of authority, *which cannot be separated* from the claim to Infallibility, is to be found everywhere. Logically, then, I must acknowledge the Infallibility of the Pope, or give up Christianity altogether, not knowing what to believe.

But, on the other hand, how can a poor, sinful man be infallible? And where in primitive Christianity can the slightest allusion to an infallible Pope be found? Bishops only are mentioned, and above these perhaps the Patriarchs of Alexandria, Antioch, and

Rome, and later those of Jerusalem and Constantinople. Where was the infallible papacy in these early ages?

(FATHER H.'S ANSWER.)

You are perfectly right; either the Pope is infallible, or there is no truth in Catholicism nor is there any even in Christianity. But your argument can be reversed: there *is* truth in Christianity and Catholicism, therefore the Pope is infallible.

Your objection to infallibility is both theological and historical.

1. The theological objection is expressed as follows: How can a poor, sinful man be infallible? I answer, by virtue of the gracious assistance of Jesus Christ and the illumination of the Holy Ghost. He who desires the end must also desire the means. If Christ desires that His flock be led in all truth, then He must guard the one He has constituted supreme shepherd from error while leading His flock; otherwise the shepherd would not lead the fold in the way of truth but into the paths of error.

This is the fundamental principle in which you have the full extent of the papal infallibility; and in as far as this fundamental principle demands infallibility in the Pope, just so far is he infallible, and no farther. This principle does not require that the Pope should be preserved personally from sin; therefore the Pope is not impeccable. It does not require that the Pope as a private individual should be infallible; he can therefore err — for example, when writing a theological work, or a letter. Consequently, all the official documents issued by the Pope need not be free from error; for instance, there may be historical errors in

a breviary, although it has been approved by the Pope, and its recitation is obligatory on all priests, the obligation binding to recital as a prayer, and not to matters of belief. However, it would be rash to doubt *without reason* the truth of the legends contained in the breviary. This principle of infallibility demands that only such doctrinal decisions of the Pope as are final (the so-called decisions ex-cathedra), in which a definite doctrine is prescribed for belief, should be without error. For, since all the faithful are to hear the word of their supreme Teacher appointed by Christ as they would hear Jesus Christ Himself, if an error were contained in such a decision, the whole Church would be led astray, and the promise of Christ would be in vain; but since His promise cannot be in vain, Divine Providence must always protect the Vicar of Christ from false decisions.

You will ask perhaps, how can Providence prevent the Pope from using this power thoughtlessly, since he has free-will? Be assured that this as well as any other difficulty which you can adduce against Catholic doctrine has been suggested and solved centuries ago.

Suarez (1548–1617), one of the greatest theologians of the sixteenth and seventeenth centuries, writes:

"The question has been raised: What would happen if the Pope should decide without previous careful examination of the matter? Some say that in such a case the Pope could err, and that the Church could then refuse submission. But this is doubtful, because the Church cannot know whether the Pope has been sufficiently careful or not. Therefore, it seems to me, that the correct answer is that the case should be regarded as impossible; because the Holy Ghost, who guides the Church, will not permit the Pope to define

inconsiderately, hence we must suppose that, as often as he decides finally, his decisions have been preceded by sufficient examination."[1] I might add that God in this case could allow the Pope to make the correct decision without such previous investigation.

Cardinal Bellarmine (1542—1621) expresses the same opinion,[2] in which he is supported by another eminent theologian, Ballarini:

"Thus are set at rest the apprehensions of those who say it is dangerous to entrust infallibility in deciding controversies of faith to the person of one Pope, lest through a prejudice or preference for an incorrect opinion of his own, he might on some occasion define it as a real article of faith. He who grounds his fears on the consideration of the person of one Pope, measures the decisions of faith according to human standards, forgetting, first, that the dogmas of faith are divine, and that the infallibility of the Roman bishops is grounded on divine promises made to Peter, and that this power, according to the testimony of tradition, has descended with the primacy to Peter's successors; and secondly, they forget that Divine Providence, working in various and hidden ways (in order that the divine promise may not be in vain), can bring about, and surely will bring about, that, if ever a Pope under the influence of prejudice or preference were on the point of rendering a false decision, he would either be absolutely hindered from giving the decision, or be held within the limits of such decrees as are not in the province of decisions of faith."

[1] Suarez, de fide, 5, sect. n. 11.
[2] Bellarm., de Rom. Pont. IV, 2.

With this I may regard the theological difficulty as settled.

2. The historical objection may be summed up in these words: The Infallibility of the Pope is something new, and the primitive Church knew nothing of the present position of the Pope.

The doctrine of the Infallibility of the Pope is not so new as you Protestants imagine; this you may have already concluded from the passages quoted from Suarez and Bellarmine, who lived some centuries ago. As to the position of the Pope in earlier times, I would remind you of the confession of faith of Hormisdas (517) previously mentioned, signed by 2500 bishops, especially by the Patriarchs of Constantinople, to the following purport: "Because these words of our Lord cannot be changed: 'Thou art Peter, and upon this rock I will build my Church,' so is that which was spoken proved by fact, because upon the apostolic chair religion has always been preserved uncorrupted." I know very well that you Protestants date the primacy of the Pope from a later time, and trace its origin to the false Decretals of Isidore, or I know not what else, but not to the institution of Jesus Christ. This was certainly taught me in my youth. But this Protestant idea is unhistorical throughout; for go back, as far as you will, into Christian antiquity, and you find the primacy of the Pope. Your Protestant instructors, moreover, could learn this with very little study. If they would only look a little into Catholic literature, they would find the original documents,—for example, those referred to in Hettinger's Apology, from which I have occasionally quoted.

Previous to the time of Hormisdas, Pope Gelasius I.

(492—496) had already declared: "If the Roman Church could fall away, how would it be possible to refute any error, or where could the erring find correction?"[1] — "For the words of Christ were not void of meaning when he said that the gates of hell should never prevail against the teaching of St. Peter. Hence we do not fear that the apostolic decision which, for the perpetual guidance of the whole Church, is supported by the words of Christ, the traditions of our forefathers, and the authority of the canons, could degenerate."[2]

Pope Leo the Great (440–461) writes: "The solidity of that faith which our Lord commended in the Apostle Peter has passed from the Apostle to his successors; as that which Peter believed of Christ endures, so does that (endure) which Christ established in Peter."[3] — "The ordering of the eternal truth remains therefore, and Peter, continuing in the rocklike firmness which he has received from the Lord, has never put from his hand the helm of the Church."[4]

In like manner Pope Innocent I. (402–417): "An insult is offered the Apostolic See if its final decisions be regarded as doubtful. From this See the other Churches should in the spirit of revelation and Church discipline receive their doctrinal decisions, just as water flows from its original source and pours itself forth in *untroubled streams*. When therefore a question in matters of faith arises, all the bishops should turn

[1] Gelasius ep. 12. ad Anastas., ap. Thiel. p. 352 (epist. 8. ap. Migne lat. t. 59 p. 44 A).

[2] Gelasius, Commonitor ad Faust., ap. Thiel. ep. 10. p. 347 (Migne lat. t. 59 p. 30 C).

[3] Leo M., Sermo III. 2 (Migne lat. t. 54 p. 145 C).

[4] Leo M., Sermo III. 3 (Migne lat. t. 54 p. 146 B).

to Peter alone, the origin of their name and of their honor."[1]

Pope Julius I. (337–352) makes in the year 342 the following reproach: "Why have we not been addressed directly by the Alexandrian Church? Is it unknown that it is the custom that we are the first to be addressed, and that from us proceeds the right decision?"[2]

3. Nor are these expressions of the Roman Bishops regarding their prerogatives entirely one-sided pretentions, unrecognized by the other bishops. Far from repudiating these claims, the assembly of bishops has repeatedly given them recognition in the *General Councils*. To prove this of the later Councils down to that of the Vatican, would be superfluous. I will restrict myself therefore to the most ancient, held, moreover, in the Orient at a time when the political importance, once centered in the Roman Empire, had been transferred to Constantinople — a circumstance of itself sufficient to create a prerogative for any other bishop rather than the Bishop of Rome, had not the latter from the earliest ages, and by virtue of his succession to the leadership of St. Peter, justly exercised the primacy.

Let us examine the four earliest General Councils.

To the fourth General Council, that of Chalcedon (451), Pope Leo the Great sent his three legates: Bishop Paschasinus of Lilybaeum, Bishop Lucentius, and the priest Boniface. The Bishop Paschasinus took precedence in the Assembly. "Peter has spoken

[1] Innocent I., ep. 29. ad Concil. Carthag.

[2] Julius I., ep. I. ad Antioch. n. 22 (Migne lat. t. 8 p. 905 B).

through Leo", was the greeting of the assembled Fathers to the Pope's declaration; and the Council, in its *epistola synodalis* to the Bishop of Rome, declares: "Thou in thy representatives hast held the leadership over the members of the synod, as the head over the members."[1]

As to the third General Council of Ephesus (431), Pope Celestine I. (423—432) appointed Bishops Arcadius and Projectus, and the priest Philip as his legates, with the admonition to hold fast to Cyril whom he had previously appointed his representative plenipotentiary in the Nestorian controversy. So Cyril presided at the first two sittings, June 24th, and July 10th, 431, when at the arrival of the three legates named above, they jointly presided with him.

When, however, there is question of an imperial ambassador's presiding at a General Council, it is to be understood in the sense in which Emperor Theodosius II. wrote to the Fathers at Ephesus. "I have now sent to your synod Candidian, the *supreme Comes sacrorum domesticorum;* but in the investigation of the dogma he is to take no part whatever; for it is not permitted anyone not belonging to the catalogue of holy bishops to mix in Church discussions."[2] The bishops at this Council gave their decision regarding Nestorius, "compelled by the canons and in accordance with the will *of our holy father and fellow-servant, Celestine, Bishop of Rome.*"[3]

[1] Mansi, t. VI. p. 147; Harduin, t. II. p. 655 in Hefele's History of the Councils, Vol. I., p. 33.

[2] Mansi, t. IV. p. 1119; Harduin, t. V. p. 1346 in Hefele's History of the Councils, Vol. I., p. 35.

[3] Mansi, t. IV. p. 1238; Harduin, t. I. p. 1467 in Hefele's History of the Councils, Vol. I., p. 10.

The Council of Constantinople in the year 381 was properly only a Council of the Eastern Church. The Archbishop (or Patriarch) Meletius of Antioch, therefore, presided, as first among the bishops present. After his death, and on the arrival of the Archbishop of Alexandria, the leadership was assumed by the latter; but the Council itself ordained in its third canon that the Bishop of New-Rome (Constantinople) should rank immediately after the Bishop of Rome. Accordingly, Gregory, Archbishop of Constantinople, presided at the assembly. Constantinople had originally possessed a very unimportant bishopric, subordinate to the Metropolitan See of Heraclea. The grace of the emperors, henceforth Christian, procured for it however, as the imperial residence, a higher rank. The recognition of the primacy of the Roman Pontiff, as the successor of St. Peter, is nevertheless shown in this Council by the fact that the Roman Bishop takes precedence even of the Bishop of the imperial place of residence. It was not until the synod was recognized by the Western Church that it was made one in the series of General Councils.

We now come to the first General Council, that of Nice (325). Who presided at this Council?

In my "Memoirs" (first edition p. 325) I made the following assertion: "The ambassador of the Pope presided at the General Council of the Church held at Nice, 325 A. D." The "Theologische Litteraturblatt" (Leipzig, February 16, 1883) pointed to this assertion as "a brilliant example of my numerous clashes with the invincible truth of history." The "Blatt" adds scoffingly: "This is 'the true state of affairs' to which his studies have led him, after his training in evangel-

ical doctrine had previously 'fed him with gross historical lies.' What an interesting study of sources that must have been!" Proofs, however, were not forthcoming from the Leipziger Theologische Litteraturblatt. Professor Kawerau of Magdeburg (in the Theolog. Litteraturzeitung, Leipzig, Aug. 25, 1883, No. 17), as previously mentioned, also joined in the scoffing.

Let us, therefore, examine a little more closely this "brilliant example of my numerous clashes with the invincible truth of history." The Council of Nice took place in the fourth century. In the fifth century Gelasius of Cycicus wrote a history of it in which he asserts: "Osius (Bishop of Corduba, in Spain) appeared as the deputy of the Bishop of Rome, and was present at Nice together with two Roman priests, Vitus, and Vicentius."[1] Athanasius as well as Theodoret proposed with regard to Osius the following question tending to his praise: "At what Synod has he not presided?" Socrates ranks the chief members of the Nicean Council in the following order: "Osius, Bishop of Corduba; Vitus and Vicentius, priests of Rome; Alexander, Bishop of Alexandria; Eustathius, Bishop of Antioch; Macarius, Bishop of Jerusalem."[2]

The three last named were the representatives of three out of the four most ancient patriarchal sees. But where was the legate of the fourth, the see of Rome, if Vitus and Vicentius did not exercise that office? And how could the bishop of an unimportant

[1] Gelasius, volumen actorum concil. Nic. II., 5; in Mansi, t. II, p. 806, and Harduin, t. I, p. 375; cf. Hefele, His. of the Councils I, p. 40.

[2] Socrates, hist. eccl. I, 13.

city in Spain, and what is more, two priests, who were, consequently, not even bishops, be ranked before the three patriarchal sees unless they appeared as legates of the Roman See, which is missing? Moreover, even the superscriptions of the councils are preserved, and, notwithstanding the many variations of the ancient Codices, we find in all the copies, without exception, Osius and the Roman priests ranked first, and, immediately after, the patriarch of Alexandria and the others. In two copies Osius subscribes expressly in the name of the Church of Rome; in two other copies this is made evident, not by him, it is true, but by the two accompanying priests, to show, perhaps, that they had the power to subscribe, although they were not bishops. Moreover, before each group of bishops is written the name of the ecclesiastical province to which they belong; this is wanting only in the case of Osius and the two Roman priests. They subscribe first, and without naming any diocese — obviously because they were above all dioceses, consequently above the whole Council, as legates of the Bishop of Rome. If an analogy be made between this and the other Councils, especially the Councils of Ephesus (431) and Chalcedon (451), at which the deputy from Rome presided (cf. sup. p. 163), no reasonable mind can doubt as to the one who presided at the first General Council of the Church. [1]

Such is the true state of affairs in the alleged "brilliant example of my numerous clashes with the invincible truth of history."

No, my friend; the primacy of the Bishop of Rome,

[1] Cf. in this question, Hefele, History of the Councils, 2nd edition, vol. I, p. 38—43.

and the infallibility necessary to the Head of the Church when giving final decisions in matters of faith, are not human inventions. It matters not how far back you follow the history of Christianity even to its very source, you will always find the same principles. And how could it be otherwise? Was it expedient that Christ, ascending to Heaven, should leave His Church without a supreme visible Head, without a supreme visible Teacher? What was to become of the unity of the Church without such a Head? And how was sufficient certainty in difficult questions of faith to be attained without infallibility in the Head of the body of faith? And if the Bishop of Rome is not this infallible Head, who is?

However, I am far from finishing with the historical testimony in favor of the primacy and infallibility of the Pope; for you must admit that our proof from tradition for this specifically Catholic dogma, as it is called by Protestants, is just as strong as the traditional proof which they advance for the genuineness and inspiration of the Holy Scriptures, and which you must accept as necessary if the Bible is to have aught else than air for support.

Turning to the authors of Christian antiquity, I will begin with the Greeks, whose testimony is so much the more weighty as it was the Greek Church which always offered the most determined opposition to the Holy Roman See.

Theodore of Studium (died 826), abbot of Constantinople, says of the Iconoclasts: "They have separated from the body of Christ, and from the Supreme Teaching See to which Christ committed the keys of faith, and which has never been, and never will be, prevailed

against by the gates of hell; that is, the mouth of the heretics."[1]

Maximus of Constantinople writes in the seventh century: "All look to Rome, as to the sun, to receive therefrom the holy faith; there is the foundation of the universal Church, against which, according to the words of Christ, the gates of hell shall not prevail, and which possesses the keys of unerring faith and knowledge, to open to everyone coming to her the true religion, and, on the other hand, to close up every heresy proceeding from the mouth of blasphemy."[2]

"Penance," writes Fulgentius (467), "is of great benefit to the sinner if exercised in the Catholic Church, to which God in the person of St. Peter has given the power to bind and to loose."[3]

Peter Chrysologus (died 451) writes to Eutyches, abbot of Constantinople: "In all we admonish thee to follow obediently what the Pope of the City of Rome has written, because St. Peter who lives in the See committed to him, and holds precedence, offers to those who desire it, the benefits of faith."[4]

Emperor Valentinian III. in the year 445 gave public recognition to the precedence of the Roman See, in the following declaration: "Nothing should take place without the approbation of the Roman Bishop, because it is only when the whole body recognizes its ruler that peace is preserved throughout the Church. This has been inviolably observed to

[1] Theodor Stud., I. II. n. 63 (Migne gr. t. 99, p. 1281, A).

[2] Maximus, opusc. theol. II. p. 72 ed. Combef.

[3] Fulgent., De fide ad Petr. c. 3, n. 37 (Migne lat. t. 65 p. 690 B).

[4] Petr. Chrysol. inter Leon. ed. Baller. p. 797 ep. 25.

the present. The decisions of the Roman Bishop would hold even without imperial sanction, on account of the merits of St. Peter, who is the head of the assembly of bishops. But our imperial word is also demanded that it may not be allowable for any one to deny the behests of the Roman Superior.'' [1]

Saint Cyril, Patriarch of Alexandria (died 444), turns to Pope Celestine with the request that he would make known: whether he (Cyril) could hold ecclesiastical intercourse with Nestorius, the patriarch of Constantinople, or whether he was to declare openly that none should hold intercourse with those who believed and taught such doctrines (as Nestorius). ''Every thing,'' so he declares to the Pope, ''must be brought to the knowledge of your Holiness.'' Nor will Cyril come to any decision until the decision of the Pope is obtained, and refers in this, to the time-honored custom of the Church.[2]

''Rejoice,'' exclaims the Armenian historian, Moses of Khorni (in the fifth century), ''rejoice, Capital of the World, thou who art crowned with the light which radiates from the countenance of thy apostle, thou who dost enlighten the whole earth with thy rays of light.'' [3]

St. Augustine, bishop of Hippo in Africa (354—430), writes in reference to the Roman See, ''To this Roman Chair of unity, God has committed the doctrine of truth.'' [4]

''In this Chair so ancient and so solidly founded, is

[1] Inter opp. Leon. ed. Baller. I. p. 642.

[2] Cyril Alex., ep. 11 n. 7 ad Coelest. (Migne, gr. t. 77 primatur, Romae 1870.
p. 83 D).

[3] Anzarian, Eccl. Armenae traditio de Rom. Pontificis

[4] St. Augustine, ep. 105 n. 16 (Migne lat. t. 33 p. 403).

consequently the certain and clear Catholic faith which no Christian may doubt."[1]

"There were many apostles, but only one to whom it was said: Feed my sheep. So has the Lord in this one apostle Peter, transmitted unity."[2]

St. Jerome (340—420), writes to Pope Damasus: "Since I wish to follow no one but Christ, I associate myself with your Holiness, that is, in communion with the See of Peter; for I know that on that rock the Church is built; who partakes of the Lamb outside this House is godless. All that are not in the Ark of Noah, will be submerged. . . . Who does not gather with Me scattereth. Who is united with the See of Peter is mine. . . . I beseech your Holiness to make known unto me with whom I am to hold ecclesiastical communion in Syria."[3]

St. John Chrysostom, consecrated archbishop (or patriarch) of Constantinople February 26, 397, (died 407), says regarding the conversation between Jesus and Peter: "Why does He (Jesus) address him (Peter) in preference to the others? He was distinguished among the Apostles, the mouth of the disciples and the head of the community; for that reason Paul came to see him before seeing the others. He (Jesus) showed him at the same time, that he (Peter) should now have confidence, and, forgetting his denial, he gave him the leadership of his brethren." "So has the Lord constituted Peter the teacher of the whole world and confided to him the care of the whole world, not appointing him, like James, bishop of one

[1] Id. ep. 190. n. 23 (ibid. p. 866).
[2] Id. Sermo. 46 c. 13. n. 30 (ibid. t. 38 p. 287).
[3] Hieron., ep. 15. (Migne, lat. t. 13 p. 181 seqq).

city."[1] But if it was necessary at the departure of Jesus, that a visible head of the whole Church should be appointed in the person of Peter, so at the death of Peter the same need must have existed, and Christ foreseeing it, must have provided a successor of Peter.

From St. Chrysostom we turn to St. Ambrose (died 397), the great bishop of Milan. "Where Peter is," he asserts, "there is the Church, and where the Church is, there is no death, but eternal life; for that reason he (Christ) added: And the gates of hell shall not prevail against her, and to thee I will give the keys of the kingdom of heaven."[2]

Returning to the Eastern Church we hear the words of St. Gregory of Nazianzen (died 390) calling Rome "the head of the whole community."[3]

Optatus of Milevum (fl. 360) declares: "For the well being of the unity, Peter deserves to be preferred to all the Apostles, he alone receiving the keys that he may communicate them to others. Thou canst not deny," he opposes to the Donatist Parmenian, "that to Peter as to the first, has been given the episcopal See of the City of Rome. In this one teaching chair the unity of the whole shall be preserved inviolable, none of the other apostles claiming it for his special See, so that he who would set up another against this *one living* Teaching See would by the fact be a schismatic."[4]

[1] Chrysost. in Joan. hom. 88, 1 (Migne, gr. t. 59 p. 478—480; cf. Gal. 1, 18 and 19, II, 2.

[2] Ambros. in Ps. 40, 30 (Migne, lat. t. 14. p. 1082 Ap.).

[3] Greg. Naz., Carmin. 1. II. sec. 1. de se ipso v. 571 (Migne gr. t. 37. p. 1068).

[4] c. Parmen. VII, 3; II, 2 (Migne, lat. t. 11. p. 1087 A; p. 947 A).

About the same time the heathen writer Ammianus Marcellinus designates Pope Liberius (352—366) as "the leader of the Christian religion;" [1] and, even earlier, Emperor Aurelian (270—275), upon the resistance of the deposed Paul of Samosata, declared: "He is to be the bishop of Antioch whom the bishops of Italy, especially the bishop of Rome, shall recognize." [2]

We now come to the greatest bishop of the African Church, St. Cyprian, who can unfold to us better than these heathen witnesses, the substance, the purpose, of the primacy and its institution by Christ.

"On Peter," so says St. Cyprian, "the Lord has built the Church. Hence there is but one baptism, one Holy Spirit, and one Church as to origin and organization by Christ upon Peter." The Lord said to Peter: I say to thee thou art Peter, that is rock, and on this rock I will build my Church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; whatsoever thou shall bind on earth shall be bound also in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven. And again after the Resurrection: Feed my sheep. And if after the Resurrection he conferred equal power on the Apostles saying: As the Father hath sent me I also send you, nevertheless, in order to manifest to the world this unity, He instituted a Teaching Chair and made its authority the source of this unity, so ordering that it should proceed from *one person*. The other Apostles were, of course, partakers equally with Peter in honor and

[1] Ammianus Marcell., Rer. gest. XV, 7, 6.
[2] Codex Justin. I. Tit. 1, c. 7. 8.

power; but the beginning proceeds from a unity, that the Church may appear as one. How can he who does not guard unity in the Church hope to preserve unity of faith? . . . . So the episcopate is one, a unit (through dependence on the source of unity) in which the individual is a part of the whole (episcopatus unus est, cujus a singulis in solidum pars tenetur). So also the Church is one, which waxing continually in fruitfulness, spreads more and more among the peoples. As the sun has many beams but only one light; as the tree has many branches, but only one trunk proceeding from the firm root; as one spring may be the fountainhead of many brooks, still preserving unity in the source; so, too, in the Church *there is only one Head and one source*, and one Mother of a fruitful posterity.[1] Which head St. Cyprian declares in the opening of the passage to be Peter and his Teaching Chair, the visible vicegerent of the invisible head, Jesus Christ.

"Peter," says Origen (died 524) "is the foundation of the Church and the invincible rock on which Christ has built his Church."[2]

"Remember," says Tertullian (died 240) "that the Lord has bequeathed the keys to Peter, and through Peter to the Church."[3] To him, therefore, the Roman bishop is the "Bishop of the bishops."[4] And of the Roman Church he cries out: "Happy the Church over which they (the Apostles) have poured out, with their blood, their entire apostolic doctrine; in which Peter is conformed to the Lord in his

[1] Cyprian, de unitate Ecclesiae c. 4. 5.
[2] Origenes, hom. 5. in Exodum.
[3] Tertull., Scorp. n. 10.
[4] Tertull., de pudic. c. 1.

Passion'' (by his death on the cross), ''in which Paul is crowned by the death of a John'' (beheading).[1] In contrast to this certainty of faith which Catholics possess by their adherence to the Roman See, he challenges the heretics thus: ''Let them examine the beginning of their Churches, trace the series of their bishops, how from the beginning one follows the other, and they will find that the first Bishop had as guarantee and predecessor one of the Apostles or apostolic men in communion with the Apostles.''[2]

The heaviest cross, however, to Protestant theology is a passage from Irenaeus, the great Bishop of Lyons (177—202), who refuting the heretics of his time, appeals to tradition and the deposit of faith found in the episcopal sees established by the apostles, and especially to the authority of the Roman Church with which all must needs agree. ''But because it were very long in such a work as this to reckon up the succession in all the Churches; there is one great, and most ancient and known to all, the Church founded at Rome by two most glorious Apostles, Peter and Paul, whose Tradition which it hath from the Apostles, and her faith proclaimed unto men by succession of Bishops coming down even unto us, we point to, thereby confounding all those, who in any way form undue assemblies, on account either of self-pleasing ways, or of vain glory, or of blindness and wrong opinion. *For with this Church, on account of its high original, the whole Church (I mean the faithful on all sides) must needs agree;* wherein the Tradition which is of the Apostles hath ever been preserved by

[1] Tertull., de praescr. haer. 36.
[2] Tertull., de baptismo c. 32.

them of all countries.'' For the Bishop of Rome, as St. Irenaeus continues, 'is the successor of Peter; Peter had Linus as successor, Linus another and so on, down to the twelfth Pope, the holy Eleutherius (177—192), who at present (at the time of Irenaeus) occupies the See of Peter.' [1]

Irenaeus therefore, who was born about the year 130 A. D., within perhaps thirty years of the death of St. John the Evangelist, and seventy years after the martyrdom of St. Peter at Rome, recognizes the Roman See even then as ''the one very great and most ancient, and known to all the Church founded and established at Rome by two most glorious Apostles Peter and Paul,'' with which,''on account of its high original, the whole Church, i. e. the faithful on all sides, must needs agree.'' The Vatican Council could scarcely have expressed in clearer terms the infallibility of the Roman See! For in case an error should be taught by this See with which the Church the world over must needs agree, the whole Church would accept this error, Christian truth would be distorted in one point, man would fall into doubt on other points, and it would be necessary for Christ to reappear, in order to bring back the full truth, and in this second coming to make a better provision against a second disfiguration of His doctrine.

5. After having read these testimonies from original sources, what do you think of the recent opinion widely held by Protestants that Peter never lived in Rome? In support of this view they do not adduce any convincing proofs, but simply refer to the fact that this or that writer does not mention Peter's

[1] Irenaeus adv. haer. III, 3, 2.

presence, or that the latter could not have been in Rome during the whole period from 42—67, with similar assertions. And we are supposed out of consideration for such trifles to call into question a fact universally accepted since the days of St. Irenaeus!

St. Clement writing from Rome during the time of Domitian, and referring to the persecution under Nero and the martyrdom of St. Peter, adds: "*These men who have consummated their lives in so holy a manner, were accompanied by a great number of the elect, who have become for us most beautiful examples.*"[1] In fact, St. Peter himself, in his first epistle to the Christians in Asia, sends greeting from the "Church in Babylon;"[2] and among the Jews and primitive Christians "Babylon" was the symbolic name for Rome.[3]

6. However, let us return to the Roman primacy. We have traced it back close to the time of the Apostles. Almost immediately after the time of St. John, St. Ignatius calls Rome the "leader in the league of love;" and still earlier St. Clement, the third successor of Peter, writes to the Corinthians in such a way that one can plainly recognize in his letter the voice of the Chief Shepherd of the Church, a voice, too, which the Corinthians obeyed.

7. Nothing remains now but to prove from Christ's own words in the Gospels this appointment of His vicegerent.

But first let us get a clear idea of the point in question.

[1] Clemens, 1. Corinth. 6.

[2] Peter, 5, 13.

[3] Apoc. John, XIV. 18; XVI. 29; XVII, 5; XVIII, 2; cf. Hundhausen, Die beiden Pontifikalschreiben des Apostelfürsten Petrus, Bd. I, S. 82—90.

Christ wished to unite in one powerful kingdom of God, a kingdom of truth — all mankind, who after the sin of our first parents had lost knowledge of the true religion and had sunk into the most frightful errors. There was to be but one Shepherd and one Fold. This end could be attained in one of two ways: He himself might remain on earth for all time as the visible king of this realm of truth, the visible Shepherd of this Fold; or He could leave another as his vicegerent, to represent Him in the exercise of the visible authority till the Day of Judgment.

Obviously it was not His will to make use of the first means. Why? It is not our province to investigate His reasons. The second way of attaining His end was still open, that is, the appointment of a vicegerent who should feed the whole flock in unity. I say *one* vicegerent, for it could in no wise have been the intention of Christ to leave His Church without a representative, or to have appointed several, entirely independent of each other, like the four patriarchs. Either of these latter alternatives would have been less adapted to the purpose, than the constituting of one visible Head for the one visible organization of the Church. Hence, although Christ chose twelve apostles, He committed the supreme guidance, obviously for the sake of unity, to one, and that one was Simon Peter, whom he had from the beginning trained for the office of chief vicar.

At their first meeting Christ changed the name "Simon" to "Peter" (rock).[1] Whenever St. Matthew enumerates the twelve apostles, he begins thus: "The first: Simon who is called Peter" (although Peter was

[1] St. John I, 42.

called later to the apostolate than Andrew, his brother).[1]

Throughout the gospels and the Acts of the Apostles, Peter appears everywhere as the leader of the apostles.[2]

Luke speaks of numbers of the disciples simply as "Peter and his companions."[3]

After the departure of Jesus, Peter immediately undertook the guidance of the apostles and the infant Church, and caused a successor to Judas to be chosen, in the person of St. Matthias; he delivers too, the first discourse to the people, etc.

8. The office of supreme ruler of the Church was, however, expressly promised by Christ to Peter and his successors for all time, in the words of the sixteenth chapter of St. Matthew which I have quoted in the course of our correspondence[4] and which we meet with continually in the Fathers of the Church.

Christ had asked the disciples whom the people thought Him to be, and for whom they themselves held Him. Peter answered with ardent enthusiasm: "Thou art Christ, the Son of the living God." Jesus rewarded his faith with a reciprocal acknowledgment: "Blessed art thou Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my father who is in heaven. And I say to thee, thou art Peter; and

[1] St. Matthew X, 2.

[2] St. Matthew XV, 15; XVI, 16, 22; XVII, 1. 4. 23; XVIII, 21; XIX, 27; XXVI, 37, and similarly in the other gospels. For the life after the Resurrection compare Acts of the Apostles, I, 13, 15; II, 14, 37, 38; III, 6, 12; IV, 8; V, 3, 15; VIII, 20; IX, 32 ff.; X, 5 ff.; XV, 7 ff.

[3] St. Luke, IV, 32: Πέτρος καὶ οἱ σὺν αὐτῷ.

[4] Cf. p. 55.

upon this rock I will build my Church." But this was not enough. To show that building upon Peter was to impart eternal solidity to the Church, the Saviour adds: "And the gates of hell shall not prevail against her." As long as the Church shall last, she shall draw her solidarity from Peter, and Peter shall live, — not indeed in person — but in his successors; for he is the foundation of the Church, and as long as the foundation endures, the building will stand; but as soon as the foundation crumbles, the house will collapse.

But how is Peter the foundation? He is so because he is the possessor of the supreme power in the Church, not, indeed, as an independent ruler, but as the vicegerent of Jesus Christ, the invisible King of God's kingdom. Hence we read further: "And I will give to thee the keys of heaven, And whatsoever thou shalt bind upon earth, it shall be bound in heaven; and whatsoever thou shalt loose on earth, it shall be loosed in heaven."

Now I will ask: What stronger proof can you require that Peter has been constituted by Christ the supreme guide and teacher of the Church; and that this office is to continue till the end of time? And who has inherited this office from Peter, if not the bishop of Rome?

Your Protestant apologists make every effort to do away with this only possible explanation of the foregoing text. According to them Christ is supposed to have destined, not Peter, but the faith of Peter as the Rock, just as if Christ could have held a conversation with the faith of Peter! But what do they, among them Hase, substitute? An exegesis, emphatic, but

so obscure, that, notwithstanding various consultations with others, I have not as yet been able to gather from it any sort of reasonable meaning. These are its concluding words:

"In this sense the promise of the Lord to Peter has been fulfilled. The Church founded by Peter and associated with his name has held the sovereignty for over a thousand years; the powers of Hades have never prevailed against it, and if the spirit of Peter has often hovered over her merely like a fantastic shadow, nevertheless his peculiar characteristics and behavior can be recognized in her; she too, has drawn the sword and used it, and more than once denied the Lord and Christian freedom, without the tears of Peter, however."

But have not the gates of hell prevailed against the Church if she has "more than once denied the Lord and Christian freedom," and, too, "without the tears of Peter"?

9. But I will conclude; before doing so, however, I must refer to those words in which the Lord solemnly committed the care of His flock to His immediate successor and vicegerent. It was after the Resurrection when He appeared to His disciples at the Sea of Tiberias and ate with them: "When therefore they had dined with Jesus, Jesus sayeth to Peter; Simon, son of Jona, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He said to him: *Feed my lambs.*

"He said to him again: Simon, son of John, lovest thou me? He said to him: Yea, Lord, thou knowest that I love thee. He said to him. *Feed my lambs.*

"He said to him the third time: Simon, son of John,

lovest thou me? Peter was grieved because he had said to him the third time, Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. And he said to him: *Feed my sheep.*" [1]

So after the Ascension of Jesus, Peter in his Master's place assumed the visible government of the apostolic college and the supreme guidance of the infant Church. He took his seat first at Antioch, later at Rome. The Roman Bishops succeeded him, not alone in the government of the Roman diocese, but in the supreme guidance of the whole Church. From the beginning, and actually through all the succeeding centuries, we find their position recognized as legitimate, grounded on their succession to St. Peter. There have been about two hundred and sixty bishops of Rome, who as visible vicegerents of the invisible real King of this kingdom, the Church of Jesus Christ, have followed each other even to the glorious Pontiff now reigning: Leo XIII.

So have the prophecies of pre-Christian times been fulfilled, especially the prophecy:

"But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people: and it shall break in pieces, and shall consume all these kingdoms: and itself shall stand forever." [2]

"And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills: and all

[1] St. John, XXI, 15, 17.
[2] Dan. II, 44.

nations shall flow unto it. And many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem."[1]

[1] Isaias, II, 2 and 3.

7. The Doctrine of Justification.

(Edgar's Letter.)

Reverend Father, my resolution is taken. I am going to be a member not only of the invisible kingdom of Jesus Christ, but also of His visible kingdom—the One, Holy, Catholic and Apostolic Church founded by Him; I wish to become a Catholic. Your argument in favor of the truth that Christ commissioned the apostles with St. Peter at the head, and their successors in later times, to teach all nations, has convinced me; and it follows from this truth that I have the sacred duty of hearing, professing, and obeying the teaching of these deputies of Christ.

Henceforth, my position towards you is essentially changed. I am no longer your opponent, eager to dispute, but a pupil who sees in you one authorized to hold the spiritual office of teacher. I will now propose my difficulties not through doubt of the truth of the Catholic doctrine, but that I may receive information from you; for "I believe all that God has revealed, and all that the Holy Catholic Church proposes for our belief." Especially, I believe in the infallible teaching authority of the General Councils in matters of faith and morals; and, since the General Council of the Vatican, and the whole Episcopate scattered over the earth, has accepted and put forth the doctrine, that when the supreme pastor of the Church, the Vicar of Jesus Christ, even without the concurrence of the other bishops decides finally a question of faith, he

will, by the wisdom and omnipotence of God, be guarded from error, I believe with all my heart in the infallible teaching office of the Roman Bishops.

So I have crossed the Rubicon! Still there are some points which I would like to have explained, and above all the doctrine of justification; because, as you know, it was precisely on account of this doctrine that Luther believed himself obliged to separate from the old Church. I beg you, therefore, to put before me simply the Catholic doctrine of justification. It is not necessary to prove it to me in detail from Holy Scriptures and Tradition, as in the case of the Primacy, because as soon as I see clearly what the Catholic doctrine is, I shall be convinced that this very doctrine is the teaching of the Sacred Scriptures and of all Christian centuries.

(Father H.'s Answer.)

First, my heartfelt congratulations on a resolution the blessed extent of which you will realize and treasure more and more as time goes on; but particularly will this be the case on your death-bed, and still more when the next world shall open its mysteries to you. In the meantime, continue to pray humbly and fervently, and in prayer tell God that you are ready for any sacrifice which perseverance in this resolution may demand: for sacrifices of many kinds will follow in its train.

Justification — to enter into your question without further preamble — is the change from the condition of sin to the state of righteousness. Sin consists in the turning away of the will from God; and this turning away of the will, when it has reached the utmost

degree, results in the perversion of the intellect, or unbelief, so that the whole inner man — his understanding and his will — is alienated from God. Justification must take the opposite course; it begins with the recognition of the sovereignty of God and belief in his revelation; it advances in hope to the forgiveness of sin and to final happiness; and it is perfected in love, the most perfect union with God.

But I will let the Council of Trent speak for me. In the sixth sitting, January 13, 1547, it promulgated the following:

"Whereas there is at this time, not without the shipwreck of many souls, and grievous detriment to the unity of the Church, a certain erroneous doctrine disseminated, touching justification; the sacred and holy ecumenical and general Synod of Trent, lawfully assembled in the Holy Ghost, — the most reverend lords, Giammaria del Monte, Bishop of Palaestrina, and Marcellus of the title of the Holy Cross in Jerusalem, priests, cardinals of the Holy Roman Church, and legates apostolic *a latere*, presiding therein, in the name of our most Holy Father and Lord in Christ, Paul III., by the providence of God, Pope, — purposes, unto the praise and glory of Almighty God, the tranquillizing of the Church, and the salvation of souls, to expound to all the faithful of Christ the true and sound doctrine touching the said Justification; which (doctrine) the Sun of Justice Christ Jesus, the author and finisher of our faith, taught, which the apostles transmitted, and which the Catholic Church, the Holy Ghost reminding her thereof, has always retained; most strictly forbidding that any henceforth presume to believe, preach, or teach otherwise than as by this present decree is defined and declared. . . .

"The Synod furthermore declares, that in adults, the beginning of the said Justification is to be derived from the prevenient grace of God, through Jesus Christ, that is to say, from His vocation, whereby, without any merits on their part, they are called; that so they, who by their sins were alienated from God, may be disposed through his quickening and assisting grace, to convert themselves to their own justification, by freely assenting to, and co-operating with, that said grace: in such sort that, while God touches the heart of man by the illumination of the Holy Ghost, neither is man himself utterly without doing anything while he receives that inspiration, forasmuch as he is able, by his own free will, without the grace of God, to move himself unto justice in his sight. Whence, when it is said in the sacred writings: "Turn ye to me, and I will turn to you," we are admonished of our liberty; and when we answer: "Convert us, O Lord, to thee, and we shall be converted," we confess that we are prevented by the grace of God.

"Now they (adults) are disposed unto the said justice, when, excited and assisted by divine grace, conceiving faith by hearing, they are freely moved towards God, believing those things to be true which God has revealed and promised, — and this especially, that God justifies the impious by his grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they, by turning themselves, from the fear of divine justice whereby they are profitably agitated, to consider the mercy of God, are raised unto hope, confident that God will be propitious to them for Christ's sake; and

they begin to love him as the fountain of all justice; and are therefore moved against sins by a certain hatred and detestation, to wit, by that penitence which must be performed before baptism: lastly, when they purpose to receive baptism, to begin a new life, and to keep the commandments of God. Concerning this disposition, it is written: "He that cometh to God, must believe that he is, and is a rewarder to them that seek him"; and, "Be of good faith, son, thy sins are forgiven thee"; and, "The fear of the Lord driveth out sin"; and, "Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost"; and, "Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"; and, finally, "Prepare your hearts unto the Lord."

"This disposition, or preparation, is followed by Justification itself, which is not remission of sins merely, but also the sanctification and renewal of the inward man, through the voluntary reception of the grace, and of the gifts, whereby man of unjust becomes just, and of an enemy a friend, that so he may be an heir according to hope of life everlasting. Of this Justification the causes are these: the final cause indeed is the glory of God and of Jesus Christ, and life everlasting; while the efficient cause is a merciful God who washes and sanctifies gratuitously, signing and anointing with the Holy Spirit of promise, who is the pledge of our inheritance; but the meritorious cause is His most beloved only-begotten Son, our Lord Jesus Christ, who, when we were enemies, for the exceeding charity wherewith He loved us, merited

Justification for us by His most holy Passion on the wood of the cross, and made satisfaction for us unto God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which (faith) no man was ever justified; lastly, the formal cause is the justice of God, not that whereby He Himself is just, but that whereby He maketh us just, that, to wit, with which we being endowed by Him, are renewed in the spirit of our mind, and we are not only reputed, but are truly called, and are just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to every one as He wills, and according to each one's proper disposition and co-operation. For, although no one can be just but him to whom the merits of the Passion of our Lord Jesus Christ are communicated, yet is this done in the said Justification of the impious, when by the merit of that same Holy Passion, the charity of God is poured forth by the Holy Spirit, in the hearts of those that are justified, and is inherent therein: whence man, through Jesus Christ in whom he is engrafted, receives, in the said Justification, together with the remission of sins, all these (gifts) infused at once, faith, hope, and charity. For faith, unless hope and charity be added thereto, neither unites man perfectly with Christ, nor makes him a living member of His body. For which reason it is most truly said, that faith without works is dead and profitless; and, In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by charity. This faith catechumens beg of the Church — agreeably to a tradition of the Apostles — previously to the sacrament of baptism,

when they beg for the faith which bestows life everlasting, which, without hope and charity, faith cannot bestow; whence also do they immediately hear that word of Christ: "If thou wilt enter into life, keep the commandments." . . . .

"And whereas the Apostle saith that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consent of the Catholic Church hath held and expressed; to wit, that we are therefore said to be justified by faith, because faith is the beginning of human salvation, the foundation, and the root of all Justification; without which it is impossible to please God, and to come unto the fellowship of His sons; but we are therefore said to be justified freely, because that none of those things which precede Justification — whether faith or works — merit the grace itself of Justification. For, if it be a grace, it is not now by works; otherwise, as the same Apostle says, 'grace is no more grace'." [1]

The foregoing is cited from the exposition promulgated by the Council of Trent. In this doctrine the Council passes judgment categorically on the errors especially prevalent in the 16th century. Here follow in order some of the most weighty propositions condemned:

CANON I.

"If any man saith that man may be justified before God by his own works, whether done through the teaching of human nature, or that of the law, without the grace of God through Jesus Christ; let him be anathema.

[1] Conc. Trid. sess. 6, De justif. cap. I—VIII.

CANON II.

"If any one saith that the grace of God, through Jesus Christ, is given only for this, that man may be able more easily to live justly, and to merit eternal life, as if by free will without grace he were able to do both, though hardly indeed and with difficulty; let him be anathema.

CANON III.

"If any one saith that without the prevenient inspiration of the Holy Ghost, and without His help, man can believe, hope, love, or be penitent as he ought, so that the grace of Justification may be bestowed upon him; let him be anathema.

CANON IV.

"If any one saith that man's free will, moved and excited by God, by assenting to God exciting and calling, nowise co-operates towards disposing and preparing itself for obtaining the grace of Justification; that it cannot refuse its consent, if it would; but that, as something inanimate, it does nothing whatever and is merely passive; let him be anathema.

CANON V.

"If any one saith that, since Adam's sin, the free will of man is lost and extinguished; or, that it is a thing with only a name, yea, a name without a reality, a figment, in fine, introduced into the Church by Satan; let him be anathema.

CANON VI.

"If any one saith that it is not in man's power to make his ways evil, but that the works that are evil God worketh as well as those that are good, not permissively only, but properly, and of Himself, in such wise that the treason of Judas is no less His own

proper work than the vocation of Paul; let him be anathema."[1]

These are the ground lines of the Catholic doctrine of Justification, as defined by the Church in opposition to the innovators of the sixteenth century. You will admit that this doctrine is absolutely reasonable, and throughout conformable to Scripture and to the Christian religion, and that it does not detract from the faith, grace, and the merits of Jesus Christ in the interest of good works; that it rather assigns to each of these factors its proper place. And as these principles were firmly held before, as well as after, the appearance of Luther and Calvin, these men had no reason for destroying the unity of the Church on account of them.

Granted, however, that these principles had become obscure before Luther's time, and that we Catholics only reached the truth again through the Council of Trent, yet now at least (after the Catholics again recognized the truth abandoned for a time), the followers of the new faith should no longer continue in their separation, but return to the old union. But, beyond a doubt, they act unjustly when, after the decree of the Council of Trent, they accuse the Catholic Church of preferring good works to the faith, grace, and merits of Jesus Christ.

Would to God that all Protestants could see this; and that they would try to prove categorically the errors of which the Catholic Church is accused! They would find that the teachings of the Church are very different from those ascribed to her by Protestant preachers and Protestant writers; they would be convinced that no reason for religious separation remains, and would return to the Church forsaken by their fathers.

[1] Conc. Trid. sess. 6, De justif. can. I—VI.

8. Grace and Good Works.

(Father H.'s Letter.)

Dear Friend, I have a little addition to make to my last letter, to show what we Catholics think about good works.

First, let me remark, that we do not regard as a good work the exterior action alone; an alms given out of vanity, a sacrament received with unworthy dispositions is, according to Catholic principles, not a good work, but a sin: it deserves punishment, not praise.

A good work is rather an action which is done from a truly virtuous motive, — for example, from the love of God, or our neighbor. It does not depend so much on the exterior action, as on the intention which directs it. The poor and sick who desire to perform works out of love of their neighbor, but are prevented by exterior circumstances, will have more merit before God than the rich who spend thousands in alms with a less worthy intention. And Jesus, speaking of the poor widow in the gospel, said that with her two mites she put more into the alms-box than all the rich who gave out of their abundance.

But, how is it possible for us poor sinners to merit before God under any circumstances? I will tell you; we can do it by the power of Christ's grace; for Christ has poured out for us His sanctifying grace as the supernatural principle of life, and He works constantly in us by actual grace. Christ Himself explains this

relation to us by the beautiful parable of the vine, in which He says:

"I am the vine: and my Father is the husbandman. Every branch in me that beareth not fruit, he will take away; and every one that beareth fruit he will purge it, that it may bring forth more fruit.

"Now you are clean by reason of the word I have spoken to you. Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine: so neither can you, unless you abide in me.

"I am the vine, you are the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." [1]

Am I not right then in believing that a branch of the vine of Christ can bring forth good fruit, that is, good works? And it seems to me that the merits of Christ are not diminished when we assert that we also as branches of the vine of Christ, are able to perform good works.

Moreover, that such works receive recognition and reward in Heaven has been taught us by Christ Himself in His description of the last Judgment:

"Then shall the King say to them that shall be on his right hand: Come ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat: I was thirsty, and you gave me to drink."

And the just will ask in amazement when they did these services to the supreme Judge of the world?

"And the King answering, shall say to them: "Amen I say to you, as long as you did it to one of the least of my brethren, you did it to me."

[1] St. John XV, 1, 5.

Condemnation will then be pronounced against the sinners.

"And these shall go into everlasting punishment: but the just into life everlasting." [1]

Supported by this parable of the vine, and by analogous passages in the Scriptures, we Catholics confidently believe that good works are possible and that by means of them man gains Heaven. Certainly it is a grace of Jesus Christ that we are branches of Him, the true vine, and that, in consequence of this incorporation, we can truly perform good works. On the other hand it is simply foolish to maintain that good works diminish the grace or the merits of Christ.

[1] St. Matthew, XXV, 31 ff. Cf. preceding pp. 107, 108.

9. Explanation of the Tridentine Confession.

(Father H.'s Letter.)

Dear Friend, you questioned me about various points in the profession of faith formulated by the Council of Trent, evidently because you wish to know exactly what you must believe before you enter the Catholic Church. I could direct you to send for our Catechism to any Catholic book store; but perhaps it would be better for me to explain briefly to you some of these points. I choose, therefore, the following:

I. *The authority of the Fathers of the Church.*

In the profession of faith it is said of the Holy Scriptures: "I will never take and interpret them otherwise than according to the unanimous consent of the holy Fathers."

These words sometimes cause a Protestant to hesitate in returning to the Church although he is willing to submit to her authority in everything else. "Am I then," he asks himself, "to recognize besides the infallibility of the Church a second infallibility, that of the Fathers of the Church?"

This is not our position. The unanimous agreement of the Fathers of the Church who represented ecclesiastical scholarship during the earlier centuries, shows that their doctrine can be no other than the truth continually living in the Church by virtue of the promises of Christ. Some Fathers of the Church held different opinions on many points now defined dogma, — for instance, the dogma of the Immaculate

Conception. However, where there is no such deviation in the explanation of Holy Scripture, their agreement must be accepted as an undeniable proof of the truth. The infallibility of the Church, therefore, stands out luminously in this agreement of the Holy Fathers.

If, notwithstanding this explanation, you still hesitate, it is your part to submit your judgment to the infallible decree of the Church, for she orders you to uphold in matters of exegesis the unanimous teaching of the Fathers of the Church.

2. *The Seven Sacraments.*

The Tridentine Confession continues: "I also profess that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ Our Lord, and necessary for the salvation of mankind, although not all of them necessary for everyone. Namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony; and that they confer grace; and that of these, Confirmation and Holy Orders cannot be repeated without the sin of sacrilege."

These sacraments taken as a whole can be proved from Holy Scripture as well as from Tradition, though the proof from tradition satisfies the Church; but it should be sufficient for the individual, be he learned or ignorant, that the belief in the divine institution of these seven sacraments is taught by the Church. As clear a proof of the institution of the sacrament of Penance for example, as for that of Baptism and the Holy Eucharist, is found in the Scriptures, particularly in those words which Jesus addressed to the assembled Apostles after His Resurrection: "Peace be to you.

As the Father hath sent me, I also send you. When he had said this, he breathed on them and he said to them: Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain they are retained."[1]

These seven Sacraments, therefore, instituted by Christ, influence in a wonderfully beautiful manner the life of the Christian. The first five regard the individual immediately; Baptism imparts to him the grace of supernatural life; Confirmation strengthens him for the struggles of manhood; the Holy Sacrament of the Altar is the nourishment of the earthly pilgrim and the pledge of his resurrection; Penance awakens him to new life when, forgetful of duty, he has forfeited the life of grace; and finally, Extreme Unction, gives him strength for his last struggle.

As these five Sacraments guide the individual Christian through life, so it is by means of the other two that the continuation of Christianity as a social body is maintained. Holy Orders insures the continuous spiritual development; Matrimony sanctifies the corporeal propagation of Christians.

So that the life of the individual, as well as the life of Christian society, is penetrated and saturated by grace in virtue of the fulness of these seven sacraments.

3. *Original Sin, the Immaculate Conception, and Sanctifying Grace.*

"I embrace and receive all and every one of the things which have been defined and declared by the holy Council of Trent, concerning original sin and justification."

[1] St. John, XX, 21, 23.

I have already communicated to you the greater part of what the Council of Trent teaches about justification; I will now further offer you some thoughts about original sin.

God imposed upon the first man a command, that man might exercise obedience to the Creator. Adam was ordained by God to be the progenitor, and, in a mystical manner, the representative of the whole human race; his obedience or disobedience was to be considered the obedience or disobedience of the whole race. Adam did not stand the test, so the whole race was involved in his fall, and has shared his sin and punishment; by this fall sanctifying grace was lost, with the right to heaven.

When I say that the whole human race was placed by God in just dependence on Adam, and was therefore involved in his fall, it is evident that Christ, the Son of the living God, is not included, although, by His birth of Mary, He, too, belongs to the descendants of Adam. He appeared as the new Adam, as the new progenitor, from whom proceeds the death of sin, as its birth had proceeded from the first Adam.

But while Eve took part in Adam's fall (since it was she who led him into sin) so a second Eve shared in the work of the second Adam, — the ever pure Virgin, the "Mother of divine grace," to whom the angel said: "Hail, full of grace, the Lord is with thee: blessed art thou amongst women." [1]

And as Eve listened to the serpent, so Mary listened to the words of the angel, and replied: "Behold the handmaid of the Lord. Be it done to me according to thy word." [2]

[1] St. Luke, I, 28.

[2] St. Luke, I, 38.

By virtue of this consent of Mary, by the power of her *fiat*, "the Word became flesh and dwelt among us."[1]

Was it fitting that this second Eve should have been a partaker in the sin of Adam? The Church supported by Holy Scripture and tradition, teaches that it was not; and the Council of Trent declares that it is not its intention to include in the decree where original sin is dealt with, the holy and Immaculate Virgin Mary, the Mother of God.[2] Accordingly, Pope Pius IX, on the 8th day of September, 1854, amid the joyous acclamations of the Catholic world, solemnly defined the Immaculate Conception of Mary; that is, he declared that Mary was not tainted with original sin at any moment of her life; therefore, she proceeded from the hand of her Creator as pure as Adam and Eve.

Not so with the other children of Adam; they can be delivered from original sin only through baptism. For, as our descent from Adam burdens us with original sin, so the second birth, the regeneration through baptism, incorporates us with the second Adam, the Redeemer; and as we receive our human nature by our descent from Adam, and resemble our progenitor, so regeneration makes us "partakers of the Divine Nature,"[3] because it infuses into our souls supernatural or sanctifying grace as a new and truly supernatural principle of life.

You must not imagine sanctifying grace to be merely a favor, as one may be said to enjoy the favor of a king. Sanctifying grace is rather a real, physical

[1] St. John, I, 4.
[2] Session V.
[3] Peter, II, 1, 14.

something (*ein wirkliches, physisches Etwas*), almost the soul of the soul, — with this difference, however, that it cannot exist independently of the soul, as the soul may exist independently of the body after death.

This sanctifying grace, then, which we receive in Baptism, makes us like to God, temples of the Holy Ghost, and invests us with a right to Heaven, on condition that we die in its possession, not having lost it by a mortal sin. Without this nuptial garment of sanctifying grace, no man can enter Heaven; it is transformed in the other world into the light of glory, by virtue of which we contemplate God; it is capable of increase during our earthly existence and is increased by each good work, particularly by each worthy reception of the Sacraments. The light of glory, and hence the happiness of Heaven, remains for all eternity in the degree attained at the moment of death. The supernatural virtues if they are not already present in the soul, are infused at the same time with sanctifying grace; especially faith, without which, according to St. Paul, "it is impossible to please God." [1]

4. *No Salvation outside of the Church.*

From what has preceded, you will perceive why we Catholics assert that there is no redemption outside the Church. This proposition has a double meaning.

First it declares that every one is obliged to enter the Catholic Church, because Christ has founded the Church for the sole purpose that all mankind should be included within her pale. He who culpably and against his better knowledge neglects this duty, com-

[1] Hebrews, II, 6.

mits a grievous sin, and would not attain happiness should he die in this sin; hence the Athanasian creed, undoubtedly one of the most ancient of Christianity, begins with the words: "It will be first required of him who wishes to work out his salvation that he possess the Catholic faith; and he who does not perfectly preserve the same in its integrity, will, without doubt, be lost forever." But for a man to possess this faith and not to be willing to acknowledge it before the world, would surely show a spirit of hypocrisy and a most pitiable human respect. How long such an outward profession may be deferred it is the affair of the Church to decide.

In a second sense also it can be truly said that there is no redemption outside the Church; because, manifestly, *only the members of the Church possess, as it were, the ticket of admission to heaven.* You will be astonished and rebellious at this seeming intolerance, but I beg you to give me first a full hearing. We will proceed step by step, and see what becomes of each individual class of men after death.

First, what becomes of Protestant children who die after Baptism? They go straight to Heaven, because they die in sanctifying grace. But, they do not belong to the Catholic Church, and "outside of the Church there is no salvation!" Slowly, my friend, — in the absolute, full sense, they do not, perhaps, belong to the Catholic Church; but in the essential they belong to it, because there is but one baptism, and this baptism, (whether conferred by a Catholic or Protestant) makes them members of the one true Church founded by Christ, that is, the Catholic Church.

But how is it with the adult Protestants? If they

have never committed a grievous sin their fate is that of Protestant children; that is, they will go to Heaven, because by their baptism they were incorporated into the Catholic Church, and have never separated themselves from it through malice.

But what if a Protestant commits a grievous sin? Then, he must receive the sacrament of Penance in order to win back the lost grace. If he cannot do that, if, for instance, he is innocently ignorant of the obligation of confession, then, although the safest road to happiness is closed to him, yet even so, Heaven is not lost to him, because by an act of perfect contrition, that is, a contrition which proceeds from the highest motive, the pure love of God, the sin is blotted out, and sanctifying grace returns without his receiving the sacrament of Penance; on the other hand a less perfect contrition, that proceeding from hope of heaven or fear of hell, suffices when joined with the sacrament of Penance.

But what about an adult who has never been baptized, and has sinned grievously? He is in the same condition as a Protestant who commits a mortal sin after baptism, that is, he must have perfect contrition; this contrition takes the place of baptism with him, as it supplies the sacrament of Penance to a Protestant; it is, therefore, baptism of desire. Further, he can receive the baptism of blood by a martyr's death; and the baptism of desire or of blood admits him, in a broad sense to a membership of the Catholic Church, invests him with sanctifying grace, and opens Heaven for him.

And how about adults who have received none of these kinds of baptism, but, on the other hand,

have never committed any great sin? If they do what is in their power, they must attain, at least in a remote way, to the faith of the Church and, consequently, to Heaven. For God omits nothing to show the right path, even though this should oblige Him to send an angel. The history of the missions tells of wonderful cases in which old men were led a great distance by an interior voice until they came at last to a missionary.

Finally, what becomes of children who die without baptism? It is certain that they are not made partakers of eternal salvation, that they do not enter Heaven, nor do they attain to the vision of God; it is also certain that this loss is to them a kind of punishment, just as the loss of nobility is to the descendants of a criminal who has forfeited for himself and his descendants the right to a title. It is an open question, on the other hand, whether they suffer, besides this withdrawal of supernatural good, a further positive punishment, or whether a certain natural happiness is enjoyed by them in the next world. I, personally, am of the latter view; I cannot understand how the mere inherited original sin — a sin, therefore, which includes no personal guilt — can be punished otherwise than by the withdrawal of a good to which human nature had no just claim. This view is at present almost universal.

According to this, an unbaptized child will have a better lot in the next world, than if it had not existed at all. You are, however, at liberty to follow either one of these views; the Catholic Church does not determine your choice.

5. *The Real Presence in the Most Holy Sacrament of the Altar.*

"I profess," continues the creed, "that in the Most Holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the soul and divinity of Our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire and a true sacrament."

This doctrine of the Real Presence of Christ is founded on the words of Our Saviour: "Take ye and eat: This is my body. And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. For this is my Blood of the New Testament which shall be shed for many unto the remission of sins." [1]

Both the Catholic Church and the Lutherans find the doctrine of the Real Presence clearly contained in these words; the reformers are mistaken in believing the words to be meant in a figurative sense for a mere memorial of the Body and Blood of Jesus Christ. Christian antiquity testifies against them. To this day, not only Catholics and Lutherans, but also Russians, Greeks, Bulgarians, Copts, Armenians, Chaldeans, and indeed all the oriental sects, which have been partially separated from the Catholic Unity for a thousand years or so, believe in the Real Presence. If the doctrine rests on a misunderstanding of the Holy Scripture, then for this whole period they have all been in a revolting error, and have been giving a

[1] St. Matth. XXVI, 26, 29; St. Mark XIV, 22, 25; St. Luke XXII. 19, 20.

piece of bread and a drop of wine the honor which was due only to the Son of God. In this case what would become of the promise of Jesus Christ, that he would remain with his own until the end of the world?

But not only in the words of consecration according to Sts. Matthew, Mark and Luke, but also in another place in St. John, Christ teaches us in the clearest terms that He is present under the form of bread and wine: "I am the bread of life," He said, "Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven: that if any man eat of it, he may not die. I am the living bread, which came down from heaven. If any man eat of this bread he shall live forever: and the bread that I will give, is my flesh for the life of the world."

These words seemed strange to the Jews also. Had they understood that they were to be taken in a merely figurative sense, as the Calvinists take them, no objections would have been made; but such an explanation of this statement was impossible. "They contended, therefore, among themselves, saying: How can this man give us his flesh to eat?" Then Jesus said to them: "Amen, amen, I say unto you: Except you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed; He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that

eateth me, the same also shall live by me. This is the bread which came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever."[1]

Had the Jews been in the wrong when they put a literal construction upon the previous words of our Saviour and therefore found them incomprehensible, now was the time for Jesus to undeceive them; but far from doing this, His words just quoted are but a stronger affirmation of the literal meaning.

And so the Jews understood them, declaring: "This saying is hard, and who can hear it?" Jesus knowing this, His duty plainly was to show them their error, if such an error existed. Even the disciples were scandalized by His words. But what does Our Lord do? He turns to them and says: "Doth this scandalize you? If then you shall see the Son of man ascend into heaven up where he was before?" In other words He would say: "As literally and corporally as I shall ascend into heaven, so literally and corporally will I give myself to you as food."[2]

"After this many disciples went back: and walked no more with him." They had seen and heard that Jesus wished them to understand His words in their literal meaning, and, like the Calvinists and rationalists of our day, they would not subject themselves to this meaning.

Jesus allowed them to withdraw, but he said to the twelve: "Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life."[3]

[1] St. John, VI, 54, 60.
[2] Cf. Luke XXIV, 51; Acts of the Apostles II, 9, 11.
[3] St. John, VI, 68, 69.

From that time to the present, it has been the constant belief of the Church that in the Blessed Sacrament, under the forms of bread and wine, are concealed not ordinary bread and ordinary wine, but the Body and Blood of Jesus Christ; that, therefore, he who receives Holy Communion unworthily, really and truly sins against the Body and Blood of Jesus Christ. Hence these words of the Apostle Paul: "Therefore, whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a man prove himself: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord."[1]

Now if the words of Christ are not to be understood literally, we might sin by an unworthy reception, but not against the Body and Blood of Christ.

If it be objected that the Holy Scriptures ought to exclude more decisively the doctrine of Calvin, we may answer that it would be a difficult matter to find clearer terms to express what our Lord wished to say.

As I said above the words of Christ have always been understood even by the Lutherans in the sense that one receives the real Body of the Lord in communion. There is, however, a difference in apprehending the subject between the Catholics and Lutherans. The Catholic Church has always understood the words of Christ, "This is my Body," to mean that what Christ held in His hand was at that moment already His Body, and that it did not first become so some moments later, namely, when he distributed it to the

[1] I. Corinthians XI, 27, 29.

Apostles. The miracle is as great in one sense as in the other, no matter at which moment the transformation takes place. The Catholic Church, therefore, holds strictly to the enunciation of the Holy Scriptures, and has always taught that the transformation is completed at the moment the priest, in the place of Christ, says, "This is my Body," and not when he distributes the host among the faithful.

Luther subverted this doctrine of all Christian centuries. He also set aside the other doctrine, equally old, according to which there is in the Christian Church a special priesthood, different from that universal priesthood which appertains to every Christian. The consequence was that he allowed all Christians to exercise the priestly office, namely, by partaking of this bread. He was thus obliged to acknowledge the Real Presence only from the moment of this partaking. By this doctrine he abolished all those time-honored devotions by which the Church and Christian peoples honor the Host after it is consecrated, but before it has been consumed; namely, solemn exposition, processions, and visits made by pious individuals of the Church in order to pray and unburden their hearts before the Saviour in His Tabernacle near the shrine of eternal light; because according to the Lutheran doctrine Christ is not present in the Tabernacle, but only becomes present when the individual receives Him.

It is clear that the most Blessed Sacrament requires a whole series of miracles. But what difficulty can sincere Christians find in such miracles when they believe in the Incarnation of God; or how can they refuse their adoration to the God concealed under the

form of bread when they find no difficulty in adoring Him in the crib at Bethlehem?

Christ our Lord and God is, therefore, present in the Tabernacle and so this most Holy Sacrament forms the heart of the Church. Take it away and you deprive Christianity of its heart; you stop the pulse which strengthens the martyrs in their heroic courage; which preserves virgins in their purity: from which streams the self-sacrifice of the Sisters of Charity; which inspired the artist as he designed the Cathedrals of the Middle Ages, because these Cathedrals are in truth only vast Tabernacles for the most Holy Sacrament of the altar,—they are really the houses of God. If this Sacrament were a lie, then the magnificent art of olden times would be a lie, the Christianity of our fathers, in spite of the promise of Christ, would be a lie, since they were a mere prey to idol worship, as by far the greater number of Christians would be even now; in fine, the wonderfully beautiful hymns of olden times would be lies, particularly that hymn of St. Thomas Aquinas which the Church chants in the office for Corpus Chrisit:

Pange, lingua, gloriosi,
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit gentium.

Sing, my tongue, the Saviour's glory,
Of His flesh the mystery sing;
Of the blood, all price exceeding,
Shed by our immortal King,
Destined, for the world's redemption,
From a noble womb to spring.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

Of a pure and spotless virgin,
Born for us on earth below,
He, as man with man conversing,
Stay'd the seeds of truth to sow,
Then He closed in solemn order
Wondrously His life of woe.

In supremae nocte coenae,
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat sui manibus.

On the night of that last supper
Seated with His chosen band,
He the paschal victim eating,
First fulfils the law's command:
Then, as food to all His brethren,
Gives himself with His own hand.

Verum caro panem verum
Verbo carnem efficit,
Fitque sanguis Christi merum;
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Word made flesh, the bread of nature
By His word the flesh he turns;
Wine into His blood He changes:
What through sense no change discerns,
Only be the heart in earnest,
Faith her lesson quickly learns.

Tantum ergo sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Down in adoration falling,
Lo! the sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith, for all defects supplying,
Where the feeble senses fail.

Genitori Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

To the everlasting Father,
And the Son, who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might, and endless majesty.
Amen.

6. *Communion under one form.*

"I also confess that under either kind alone Christ is received whole and entire and a true sacrament."

Communion under one form is a special point on which many Protestants are scandalized. Here again they wish to hold strictly to the expression of the Bible, according to which Christ in giving the chalice said: "Drink ye all of this." But why do they not wash each other's feet? According to the Scripture Christ said: "If then, I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet."[1]

We Catholics are as anxious as they to grasp the Scriptures in their true sense and to follow them; but we believe ourselves more secure, if, in doubtful cases, we let the Church decide as to the true meaning of the Bible. The passage just quoted is doubtful, if one looks at the mere outward expression. The "all" who are supposed to drink from the cup, are, of course the Apostles present in the room. Are the followers also of the Apostles till the last day to be understood as included? Or even the laity of all times? The passage itself gives us no decision on this point. But the Church teaches us that throughout these words of Christ, no command is laid on all Christians to receive

[1] St. John, XIII, 14.

the Lord's supper under two kinds, that of bread and that of wine. Moreover the nature of this sacrament does not require the reception under two kinds, since under each form Christ is present whole and entire: under that of bread (which of course is an emblem of the body) His holy Blood is also received at the same time, and vice versa; because, since the Resurrection, the flesh and blood of Christ are no longer separated, as at the time of His death, and we receive, not the dead, but the living Saviour as He reigns in Heaven.

Hence it is simply a matter of convenience, whether the Church commands the reception under both kinds or only one. The custom of the Church in this point has varied with time and circumstances. In the first century the communicant was accustomed to receive under both kinds at Mass, at other times only under the form of bread; at present, I believe, the Catholic Church allows the reception under both forms in the Oriental ritual, but in the Latin ritual the reception only under the form of bread; although the Utraquists in Bohemia and Moravia were also allowed both forms for a time. The reasons on the part of the Church for this indulgence were numerous; I will quote only one, — that given when this custom of receiving under one form was established by the Council of Constance, in 1414. She wished to make an effective protest against the heresy which asserted that the Body only is received under the form of bread, the Blood only under that of wine, just as if the communicant received Christ divided and dead, not living.

7. *The holy Sacrifice of the Mass.*

"I profess likewise, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and for the dead."

This brings us to a point which of all the doctrines of the Catholic Church is least understood by Protestants. Every trace of a true sacrifice in Christianity has been lost by them. Allow me to quote simply what the Catholic Catechism teaches regarding the Mass.

§ 2. On the Holy Sacrifice of the Mass.

"116. What is a Sacrifice?

"Sacrifice in general is a visible offering which one voluntarily makes to God, in order to honor and adore him as the Supreme Ruler.

"117. Have sacrifices been made in all times?

"Sacrifices have been offered since the beginning of the world, and in the Old Law God Himself, through Moses, appointed the sacrifices that were to be offered to him.

"118. Why were the sacrifices of the Old Law abolished?

"Because they were only figures of the unbloody sacrifice of the New Law; for the Old Law had but 'the shadows of the good things to come.'[1]

"119. What is the sacrifice of the New Law?

"The Son of God Himself, Jesus Christ, who by His death on the cross sacrificed Himself to His eternal Father for us. (Hebr. IX, 14.)

"120. Were all the sacrifices to end with the death of Jesus?

"No; the Prophet Malachias expressly predicted that in the New Law of grace, instead of the Jewish sacrifice, a pure, unspotted oblation would be continually offered to the Most High in all places. 'I have no pleasure in you (Jews) saith the Lord of

[1] Hebrew X, 1; IX, 9.

Hosts: and I will not receive a gift of your hand, for from the rising of the sun to the going down, my name is great among the Gentiles, and in every place there is sacrifice and there is offered to my name a clean oblation.' (Mal. I, 10, 11.)

"121. What is the clean oblation which God wishes to be offered in all places to Him?

"The Sacrifice of the Mass.

"122. What is the Mass?

"The Mass is the perpetual sacrifice of the New Law in which Christ our Lord offers Himself up to His Heavenly Father by the hand of the priest in an unbloody manner under the forms of bread and wine, as He once offered himself in a bloody manner on the cross.

"123. Why does Christ perpetually sacrifice Himself in the Mass?

"Christ offers Himself in the Mass in order to renew continually the sacrifice which He made on the Cross, and to make us partakers of that sacrifice.

"124. Is not, therefore, the sacrifice of the Mass, different from that on the Cross?

"No; the sacrifice of the Mass is the very same sacrifice as the sacrifice on the Cross, only the manner of offering is different in each.

"125. Why is the sacrifice of the Mass the same as the sacrifice on the Cross?

"Because in both the same One is offered, and the same One offers, Jesus Christ Our Lord. The priest is only the servant and visible representative of Christ; for that reason he does not speak in his own name but in the name of Christ: 'This is *my* body . . . this is *my* blood.'

"126. In how far is the manner of offering different in both?

"In so far as Christ in the Holy Sacrifice of the Mass suffers and dies no more as on the Cross.

"127. If Christ dies no more how, then, can the sacrifice which he completed on the Cross be renewed in the Mass?

"It is renewed, because in the Holy Mass Christ really and truly offers Himself up under the symbols of the bloody death which He suffered on the Cross, namely, under the separated forms of bread and wine.

(To explain more clearly: the holy Mass is the commemoration, representation, renewal, and continuation of the sacrifice of the Cross; the commemoration, because the Mass is celebrated to remind us of the sacrifice on the Cross, and expressly commemorates it; the representation, because the offering under the separated forms of bread and wine represents the separation of the soul and body on the Cross; the renewal, by the abasement to which the Saviour, gloriously throned in Heaven, condescends by becoming present under the lowly forms of bread and wine, as He once abased himself even to the death on the Cross; finally, the continuation of the sacrifice of the Cross, in that it procures for us more and more of the fruits of that sacrifice.)

"128. Who instituted the Holy Sacrifice of the Mass?

"Jesus Christ Himself instituted it at the Last Supper when He gave His Apostles the command and the full power to do what He then did.

"129. Were all the principal parts of the Mass represented at the Last Supper?

"Yes; (1) The sacrifice of the bread and wine; because He took bread, lifted His eyes to His heavenly Father, gave thanks, and blessed it, and also the chalice with the wine, etc.

(2) The consecration; for Christ changed the bread into His body, and the wine into His blood.

(3) The communion, for He offered His disciples His flesh to partake of.

Jesus Christ, therefore, first represented at the Last Supper the unbloody sacrifice of the New Law, and so fulfilled the prophecy: 'The Lord hath sworn, and he will not repent; thou art a priest forever according to the order of Melchisedec' (Psalm 109, 4); because Melchisedec offered bread and wine (I Gen. XIV, 18).

"130. Have we also proofs that from Apostolic times the Holy Sacrifice of the Mass has always been celebrated?

"Yes; this is proved (1) by the words of St. Paul: 'We Christians have an altar whereof they (the Jews) have no power to eat who serve the tabernacle' (Heb. XIII, 10). But where there is an altar, there must also be a sacrifice. And (2) by the undeniable testimony of the Holy Fathers, by the decrees of the Councils, and the very ancient ritual of the Church in the East and West, as also by the altars and sacerdotal garments of the most ancient times.

"131. To what end is Mass celebrated?

"In order to give to God by the worthiest of all sacrifices, His only begotten Son, (1) the highest honor and adoration; (2) due thanks for all His gifts and benefits; (3) in order to beg new graces; and (4) to satisfy for our sins and to avert their merited punishment.

So the Mass is the most worthy offering of praise, the thanksgiving most pleasing to God, the most efficacious prayer, and, if assisted at in a contrite and repentant spirit, the most powerful sacrifice of expiation. Nothing is therefore holier, more adorable, richer in grace and heavenly blessings than the Mass. It has in and of itself an infinite value."[1]

So far the Catechism. It appeals to the testimonies of the Fathers of the Church and the ancient liturgy to prove that from the beginning the Mass has been celebrated. Since Protestants can scarcely bring themselves to believe that even at the time of the first Christians and the Apostles the Sacrifice of the Mass was offered, and, moreover, as you have probably heard from youth that the Mass was an invention of later times and belonged to the abuses of the Catholic Church, I will put before you a few of the witnesses of antiquity.

Early in the first century, we find in the "Teaching of the twelve Apostles" (chap. 14): "If you assemble together on the day of the Lord so break the bread and give thanks, after you have confessed your sins, that your sacrifice (θυσία) be pure. . . . This is the sacrifice which the Lord prophesied: Everywhere and at all times will they offer to me a pure sacrifice."[2]

St. Justin (100—167 A. D.) writes in his dialogue with the Jew Tryphon (n. 41): "Of that sacrifice which in all places is offered up to God by us, namely of the Eucharistic bread and the Eucharistic wine, God has already prophesied (through Malachias),

[1] Catholic Cathecism of the Diocese of Treves. 42d edition, pp. 130—132.

[2] Cf. Malach, I, 11; and p. 194, question 120.

adding that His name shall be honored by us, but by you (the Jews) dishonored." [1]

St. Irenaeus (died 202) confirms this testimony saying: "Christ (at the Last Supper) declared the wine to be His Blood, and taught the new Sacrifice of the New Law, which the Church has received from the Apostles and offers to God throughout the world." [2]

Some decades later we have the testimony of St. Cyprian (died 258). He denounced an abuse which, in some parts of Africa, had crept in, of using water alone in the Mass instead of wine and water mingled. He says: "If Jesus Christ our Lord and God is the Highpriest of God the Father, and He first offered Himself to the Father in sacrifice, and has commanded the same to be done in memory of Him, only that priest truly represents Christ, who imitates what Christ did, and he only offers in the Church of God a true and full sacrifice, when he makes the offering as he sees that Christ himself offered it." [3]

St. Ephraem (after 370), the most famous of the Fathers of the Syrian Church, writes: "O incomprehensible miracle! O unspeakable power! O mystery of the priesthood! Spiritual and holy, sublime and immeasurable office, that Christ left as a memorial to us, unworthy ones! With bended knee, with tears and sighs, I pray you to meditate upon this treasure

[1] Opera Justini indubiata. Recensuit Jo. Car. Th. Eques de Otto in facultate evang. Vindobonensi Professor P. O. Tom. I, 2 p. 139. Jenae 1877.

[2] St. Irenaeus adv. haer. l. 4. c. 17. n. 5 (Migne gr. t. 7. p. 1023 (cf. ib. p. 328).

[3] St. Cyprian, epist. ad. Caecil. n. 14 (Migne lat. t. 4. p. 385 seqq.)

of the priesthood; a treasure, I say, to him who proves himself worthy of it."[1]

"Fire fell on the sacrifice of Elias and consumed it; for us the fire of mercy comes upon the sacrifice of life. Fire once consumed the sacrifice; but thy fire, Lord, we have consumed with thy sacrifice."[2]

St. Ambrose (died 397), bishop of Milan, exclaims: "Would that, when we burn incense at the Altar, when we offer that sacrifice (sacrificium deferentibus), the angels standing on our side could present themselves visibly to us. For thou darest not doubt that angels are present when Christ is there, when Christ is sacrificed (immolatur)."[3]

About the same time St. Chrysostom (died 407), the great bishop of the Church of Constantinople, writes: "When thou seest how the Lord is sacrificed and remains there, how the priest stands before the offering and prays, canst thou then believe that thou art among men and upon earth?"[4]

St. Augustine (died 430) from the African Church speaks of the "Sacrifice of the Mass which is now offered by Christians all over the globe, . . . in fulfilment of the prophecy: Thou art a priest forever according to the order of Melchisedec."[5]

We can no longer doubt of whom this was foretold, when there is no no longer a priesthood and a sacrifice according to Aaron, and when through the Highpriest

[1] St. Ephraem, De sacerdotio.

[2] St. Ephraem, The Incomprehensibility of the Son, c. 4.

[3] St. Ambrosius, commentar. in Luc. l. 1. n. 2 (Migne lat. t. 15 p. 1545).

[4] St. Chrysost., De sacerdotio l. 3. n. 4 (Migne gr. t. 48. p. 642).

[5] St. August., De civ. Dei l. 16. c. 22; l. 18. c. 7 (Migne lat. t. 41. p. 500; p. 564).

Christ, the sacrifice which Melchisedec prefigured is everywhere offered (Melchisedec, as you know, offered bread and wine). St. Augustine speaks also of "that food which the Priest and Mediator of the New Law according to Melchisedec Himself prepares of His Body and Blood. For this sacrifice takes the place of those of the Old Testament, which were offered as types of the future sacrifice."[1]

I will cite from the ancient liturgies only one, which reaches back into Christian antiquity, the liturgy of St. James: "All mortal flesh is silent and stands with fear and trembling; all earthly things vanish from the memory; for the King of kings, the Lord of lords, Christ our God becomes present in order to be sacrificed and given to the faithful as food."[2]

If you desire other proofs you will find them in abundance in Gihr's excellent work on the Sacrifice of the Mass. However, I think those quoted will suffice to convince you that early Christianity held the commemoration of the Last Supper, that is, the Holy Sacrifice of the Mass, to be a true sacrifice. To Protestants the idea is very strange. The so-called reformers thought to purify Christianity of its human growths; but in reality they rejected things which Christ himself instituted. And if many things which they abolished were truly of human origin, as for instance, that wonderful ritual which grew out of the Mass and envelops it like a garment, these very human additions are not without justification.

[1] St. Augustin., De civ. Dei l. 17. c. 20 (Migne l. c. p. 556).

[2] Cf. Gihr, Das hl. Messopfer (Freiburg, Herder 1877), p. 91.

The magnificent Church of the Virgin in Treves was "reformed" in the beginning of the century in the same way that the "reformers" have improved Church matters in general. This Church had a marvellously beautiful stained glass window dating from the Middle Ages. But the enlightened pastor, so to say, thought a parish Church should have light; so the old window was removed, and replaced by plain glass. An Englishman lost no time in taking "the old window" to England!

8. *The Latin language in the Mass, and the Mass-liturgy in general.*

The method of "reforming" above referred to reminds me of the "enlightened" polemics which objected, among other things, to the use of the Latin language in the service of God. Everything, it urges, should be as clear and intelligible as possible, as light and luminous as a crystal palace.

I grant there is some justice in this view. The people should understand the Mass, and, as much as possible, the prayers of the Mass, so varied and sublime. A Church should also have light enough to enable one to read there without difficulty.

But Catholics understand the Mass in spite of the Latin, because it is explained step by step in the Catechism and in sermons. The prayer-books, moreover, contain translations of the Latin prayers into the vernacular. Then, if, without diminishing the necessary light, a Church can be decorated with stained glass windows, why should any one object? The house of God should not be like a common sitting-room or a bazaar. And if a language is chosen for the service of God which differs from the common

speech, I cannot see anything reprehensible in this choice since the ritual and the prayers are explained and understood by the laity. Latin was sanctified on Golgotha,—the inscription on the Cross was in Latin: Jesus Nazarenus, Rex Judaeorum. (Jesus of Nazareth, King of the Jews).[1] The Fathers of the Church, and the theologians of all centuries, have written in Latin. And why may we not use a dead language since at the time of Jesus Christ the same was done in the temple of Jerusalem, for the language then in use was not that of everyday life?

Cardinal Wiseman, Archbishop of Westminster, says of the ceremonies and prayers of the Mass, that "no human genius can hope to attain to their beauty and sublimity. In these two qualities the Mass differs from all other services in a remarkable manner. It is not merely flights of eloquence and poetry, strikingly displayed in particular prayers, but it is sustained throughout in the higher sphere, to which its divine purpose naturally raises it. If we examine each prayer separately, it is perfect; perfect in construction, perfect in thought, and perfect in expression. If we consider the manner in which these prayers are brought together, we are struck with the brevity of each, with the sudden but beautiful transitions, and the almost stanza-like effect with which they succeed each other, forming a lyrical composition of surpassing beauty. . If we take the entire service, as a whole, it is constructed with the most admirable symmetry, proportioned in its parts with perfect judgment, and so exquisitely arranged, as to excite and preserve an unbroken interest in the sacred action. No doubt,

[1] St. John, XIX, 19.

to give full force and value to this rite, its entire ceremonial is to be considered. The assistants with their magnificent vestments, the chant, the incense, the more varied ceremonies which belong to a Solemn Mass, are calculated to increase veneration and admiration. But still, the essential beauties remain, whether the holy rite be performed under the golden vault of St. Peter's, with all the pomp and circumstance befitting its celebration by the Sovereign Pontiff, or in a wretched wigwam, erected in haste by some poor savages for their missionary."[1]

A German savant writes: "No where in the visible government of the Church by the spirit of God, even in minor things, does the higher influence appear so palpably, as in the Catholic Liturgy, which, although monumental, is nevertheless, in the present perfection, such an exclusive whole, in itself, so beautiful and perfect, in fact such a work of splendor, that it excites the admiration of every thoughtful person. Even the bitterest opponents of the Church concede this after a fashion; unbiased esthetic judges declare that, even from their standpoint, the Mass is one of the greatest artistic productions which has ever been given to the world. Thus the sacrificial act, so pregnant with meaning is surrounded by a circle of magnificent ceremonies. It is therefore incumbent on us to strive more and more to obtain a deep insight into the sense and meaning of these ceremonies, and according to our power of comprehension to interpret them to the people."[2]

[1] Wiseman, quoted from Dublin Review.

[2] Oswald, Die dogmatische Lehre von den hl. Sacramenten, I, p. 592.

9. *Celibacy.*

The celibacy of the officiating priest, as well as the use of the Latin, separates the sacred ceremonies from everyday life. The priest should not be absorbed by the petty, often pressing, cares of married life. He should be independent; himself without a family, he should be a father to the whole congregation. As a representative of the Most High and the great High Priest, and after the example of John, the virgin disciple, the priest also, refraining from marriage, should choose the more perfect life of celibacy. For St. Paul says: "He that giveth his virgin in marriage doth well; but he that giveth her not, doth better. But I say to the unmarried and to the widows, it is good for them if they so continue even as I." — "But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband."[1]

Such, dear friend, are the words of the Holy Scripture and you cannot alter them. We Catholics can prove our doctrines from Holy Scripture as well as Protestants and perhaps better.

For the rest, the Church forces no one to choose celibacy. On the contrary, she condemns such en-

[1] I Corinthians VII, 38; and 32, 34.

forced measures as moral tyranny. But, if any one desires to approach the altar as a priest of the New Law, as a priest "according to the order of Melchisedec," as a representative of the great High Priest, Jesus Christ, and to administer the Holy of Holies, she places before him the condition — he cannot be "divided" between God and his wife. If the priest voluntarily vows celibacy, the Church requires that he should faithfully fulfil his vow, because after reaching the age of twenty years — and no earlier does she permit this vow to be taken — a man should be able to tell what he can vow in regard to this and what he can not. If anyone should urge the impossibility of observing celibacy, he would be stigmatizing Christian society. For how few there are who can marry before the age of twenty? And if they can remain single till then, they can do so for the rest of their lives.

Certainly the preservation of the angelic virtue requires a life of prayer and self-denial. But which class strives more steadfastly to persevere in this virtue, our Catholic priests, or the dignitaries, officers, merchants, etc., of our modern society?

The following consideration should also be taken into account. If the priest imposes upon himself the life of renunciation required by the state of celibacy, then with the material means which, in a state of matrimony, would be needed for the education of his children, he can educate in a Christian way perhaps twice the number of poor orphans, or else perform works of charity. Ought a priest to be blamed if, reflecting on all this, he chooses to remain unmarried? Nor is this a mere theoretic possibility; we Catholics have every reason to be proud that our modern clergy

understand their mission in this sense; to them duty and conviction are far dearer than any earthly good.[1]

10. *Purgatory.*

"I steadfastly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful."

If we believe in God, a heaven, and a hell, it is unreasonable to deny a purgatory. God rewards and punishes each one according to his merits. He who departs this life in utter rebellion against God and His commandments, merits the eternal punishment of hell; he who dies in baptismal purity, immediately attains to the beatific vision of God in Heaven. But what about those souls who go into eternity not directly at enmity with God, yet burdened with minor sins? Nothing defiled can enter heaven: will all these souls then be condemned to everlasting fire? We must therefore accept a place of purification, or purgatory (as it is commonly called).

The belief in such a place of purification, for the existence of which I can cite numerous authorities, is so congenial to our natural sentiments that even Protestants cannot eradicate it from their hearts, as in some cases they also pray for their dead. But in what state do they mentally put the dead for whom they pray? If they think they are in Heaven, these souls no longer need help. If they believe them to be in hell, and therefore eternally and irrevocably damned, it would hardly occur to one to pray for them at all.

[1] This has been proved by the complete failure of the so-called bread-basket law in Germany, which was intended to force our priests by material want, to renounce their Catholic principles.

If then Protestants pray for the dead, they must believe them to be in a place between heaven and hell, that is, in the place of purification, or purgatory.

11. *The veneration of the Saints, especially of the Mother of God.*

"Likewise (I believe), that the Saints reigning together with Christ are to be honored, and invoked and that they offer prayers to God for us, and that their relics are to be held in veneration."

This tenet of Catholic faith also corresponds perfectly with natural feeling and common sense. It must be distorted out of all original shape before it can be reasonably attacked. I know Protestants are seized with a sudden aversion to superstition, whenever they hear of the invocation of the saints and the veneration of relics. They picture to themselves some sort of idol worship. When all is explained, however, the doctrine is found very natural, beautiful, and just; but non-Catholics usually think that under the Catholic veneration of saints and their relics we conceal something quite different from what we tell them. This something is a spectre that in reality has no existence.

In what does the veneration of saints consist? In this, that a relative honor is paid to every one who has been distinguished for his virtue, and of whom it can be assumed that he is now reigning with Christ in heaven. If in common intercourse different degrees of honor and marks of esteem are given to different classes of society, why, in the kingdom of God, should not distinguished virtue have a particular recognition? Of course, there is no question of divine honor being shown to the saints. Such an absurdity exists only in the imagination of the spectre hunter.

As regards the invocation of the saints, it is perfectly natural that an orphan should appeal to his good mother whom he rightly believes to be in Heaven, to intercede for him with God. It is, of course, supposed that the mother in Heaven is aware of the prayers of her child on earth. Surely it is not impossible for God to impart this knowledge to her. Will He not rather do so in order to increase her happiness? You say: The child can pray directly to God; why, then, take this roundabout way through the mother? I ask, in reply: Is it not natural for a sincere and humble Christian to beg the prayers of those around him occasionally instead of always praying to God for himself? Whosoever denies this does not know the human heart.

This is the essence of the Catholic veneration of saints. It developed of itself during the early Christian centuries. The people honored the graves of the Apostles; they prayed to the martyrs, — convinced that endurance of sufferings often so intolerable, gave these favored souls a particular claim to a favorable hearing before the throne of God. To prevent abuse, the Church, at a later time, regulated the veneration; thus, public religious respect is shown only to the dead whose life and death have been examined into and been found worthy of such honor. This explains the canonical process of beatification and canonization.

Naturally, the Church has always paid more honor to the Mother of God than to any of the saints. The angel was the first to show her veneration, when he said: "Hail, full of grace: the Lord is with thee: Blessed art thou among women."[1] And millions of

[1] St. Luke, I, 28.

lips repeat to this day, "Hail, full of grace," realizing the prophetic words of Mary herself: "Behold, from henceforth all generations shall call me blessed." [1]

And cannot the words of St. John, the prophet of Patmos, also be applied to Mary? "And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. . . . And there was seen another sign in heaven, and behold a great red dragon having seven heads and ten horns. . . . and he stood before the woman who was ready to be delivered: that, when she should be delivered he might devour her son. And she brought forth a man-child. . . . And there was a great battle in heaven: Michael and his angels fought with the dragon. . . . And that great dragon was cast out, that great serpent, who is called the devil and satan, who seduceth the whole world. . . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man-child. . . . And the dragon was angry with the woman and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of Jesus Christ." [2]

This is the battle which the Catholic Church has had to fight since her birth. And as it was the hatred of Satan to the Son of God and His Virgin Mother which gave rise to this battle, the Church inscribed on the first banner she unfolded, the name of Mary with that of Jesus: for in the Apostles' Creed the Saviour of the world is pointed out to us as "born of the Virgin Mary."

[1] St. Luke, I, 48.

[2] Apocalypse of St. John. chap. XII.

From that time we have an unbroken chain of the Fathers of the Church and ecclesiastical writers all giving praise to Mary. "By her faith in the angel's message," writes the martyr Justin (died 167), "she won back for us what the doubt of the first woman had robbed us of; she brought life to those to whom the first woman had brought death." [1]

"Mary is the source of salvation to the whole human race," writes St. Irenaeus.[2]

About a century later St. Ephrem prays. "Immaculate Virgin, Queen of all, hope of the dependent, our all-powerful Mother! Safest harbor for the ship-wrecked, solace of the world, salvation of all! shelter and protect us under the wings of thy love and mercy." [3] At the general Council of Ephesus (431 A. D.) St. Cyril of Alexandria, before the assembled bishops, turned to the image of the Blessed Virgin and said: "Hail, Mary, Mother of God, treasure of the whole world, inextinguishable lamp, crown of virginity, sceptre of legitimate faith!" And we hear Basil of Seleucia: "Most Holy Virgin, what I might say forever in thy praise would not be enough to praise thee according to thy merit. Look graciously from heaven upon us, that through thee we may appear without fear before the throne of thy Son." [4]

"She is," says St. Peter Chrysologus, (451 A. D.), "greater than heaven, stronger than earth, more comprehensive than the earth's sphere: because she alone

[1] Justin. Dialog. c. Thryph. n. 100 (Migne gr. t. 6. p. 710).

[2] Irenaeus adv. haer. l. 3. c. 22. n. 4 (Migne gr. t. 7. p. 959); cf. l. 5. c. 19. n. 1).

[3] Malou, pietas Mariana, Lovanii 1847 p. 444. serm. 143.

[4] Basilius Sel. ed. Comb. I. p. 367).

comprehended God, whom the world could not contain; she bore him who sustains the globe, she gave birth to the Creator, she nourished the Support of all life."[1]

It is the same in the Middle Ages as in early Christian times. St. Bernard writes: "Holy Virgin, all men, all times look to thee. The price of our redemption was paid, we were delivered, the moment thou gavest thy consent. With one word thou couldst help us; and therefore Adam and all his race, banished from Paradise, cast themselves at thy holy feet, because the hope of the miserable, the deliverance of captives, the salvation of the whole world, depended on thee."

Mary spoke this word "Fiat," this "Be it done:"[2] "And the Word was made flesh, and dwelt amongst us, und we saw his glory."[3] Therefore, with Dante I salute the Mother of God:

> "So mighty art thou, Lady, and so great,
> That he who grace desireth, and comes not
> To thee for aidance, fain would have desire
> Fly without wings."[4]

12. *The veneration of relics and images.*

I believe that the relics of Saints "are to be held in honor.

"I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honor and veneration are to be given them."

[1] Petr. Chrysol. sermo 143 (Migne lat. t. 52 p. 584 B).
[2] St. Luke I, 38.
[3] St. John I, 14.
[4] Dante, Paradiso XXXIII, 5.

He who honors Christ and His saints must of necessity hold their relics and their images in honor. This is such a self-evident conclusion, that our Catholic practice of the veneration of relics and pictures can be exposed to hatred and contempt only through misrepresentation. It is asserted that we attribute to pictures and relics a mysterious inner power of their own. Every well-instructed Catholic child laughs at such nonsense.

Jesus Himself taught us that relics can be venerated with true devotion, as you will see in the following incident: "A woman who was under an issue of blood twelve years and had suffered many things from many physicians, and had spent all that she had, and was nothing the better, but rather the worse: when she had heard of Jesus, came in the crowd behind him, and touched his garments: for she said: If I shall touch but his garments, I shall be whole. And forthwith the fountain of her blood was dried up; and she felt in her body that she was healed of the evil.

"And immediately Jesus knowing in himself the virtue that had proceeded from him, turning to the multitude, said: Who hath touched my garments? And his disciples said to him: Thou seest the multitude thronging thee, and sayest thou, who hath touched me?

"And he looked about to see her who had done this. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he said to her: Daughter, thy faith hath made thee whole: go in peace, and be thou whole of thy disease."[1]

[1] St. Mark V, 25, 34.

Is not Christ able and willing to reward similar faith in the same manner today?

Non-Catholics will probably reply that our relics are not genuine. Of course, there is no article of faith as to the genuineness of this or that relic; our Catholic archaeologists themselves differ sometimes on the subject. This much, however, is certain: the Church permits a relic to be set up for veneration only on reliable evidence. But it is worthy of remark that Protestants are readily inclined to regard our relics as false, while it does not occur to them to doubt, for example, the authenticity of a coin exhibited in a collection and said to belong to the reign of Augustus or Tiberius — or the genuineness of an ancient statue of Demosthenes or Cicero, or even of an Egyptian obelisk which is some centuries older than any of our relics. Learn to criticise the conduct and actions of Catholics dispassionately and impartially.

To afford you another example from Holy Scripture in support of our veneration of relics — one which refers not to the garments of our Lord, but to relics of the saints — I refer you to the account given in the Acts of the Apostles, according to which God wrought special miracles by the hand of Paul, so that even there were brought from his body to the sick handkerchiefs and aprons.[1] And the sick were brought forth into the street, that when Peter came his shadow might fall on them.[2] And God sanctioned this devotion of the people by public miracles.

13. *Indulgences.* "I also affirm that the power of granting indulgences was left by Christ in the Church,

[1] Acts of the Apostles XIX, 11, 12.
[2] Acts of the Apostles V. 15, 16.

and that the use of them is most wholesome to Christian people."

As a penitent confession secures the sinner against the everlasting punishment of hell, so, after the forgiveness of the sin, the indulgence secures him against the possible remaining temporal punishment. For, according to the Catholic catechism, an indulgence, which is granted after the Sacrament of Penance, is a remission of the temporal punishment due to sins already forgiven, a punishment that we must suffer either in this life or hereafter in purgatory. If Christ declared to his representative: "Whatsoever thou shalt loose on earth shall be loosed also in Heaven," it is difficult to comprehend why this universal authority, this power of absolving from deadly sin and the punishment of hell, should have been bestowed without the limited authority to remit possible temporal punishment.

It is unnecessary to tell you that the little history of Tetzel's indulgence box (from this you can easily divine my opinion of this relic preserved at Jüterbogk), and the pardon of sins for money, belong, like so many others, not to the department of history, but to that of fable. An indulgence is, as defined, not a forgiveness of sin, but merely a remission of the temporal punishment due to sin. If an indulgence is now and then called "a full remission of sins" (plena peccatorum remissio), the word "sins" is in this case used in a wider sense, and includes the punishment also. But the Church has never sold indulgences for money; the contrary opinion is founded on error. The Church is accustomed, it is true, to join the grant of indulgences to the performance of any good work whatever,

for example, to a visit to a Church, to the recitation of certain prayers, as well as to the giving of alms for pious or charitable ends. It is as great an absurdity to assert that the Church by so doing sells a remission of punishment, or the full pardon of sin, for money, as to assert that God sells Heaven for money, because He promises it to the charitable.

14. *Obedience to the Pope.* "I acknowledge the Holy, Catholic, Apostolic, Roman Church for the Mother and Mistress of all Churches, and I promise true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

This obedience to the Pope is the last article of the Tridentine confession of faith which requires an explanation.

There is no authority on earth except that which is established by God; absolute, unqualified obedience can be demanded only by God, not by the Church, and still less by the state. God has assigned to every human magistrate a limited exercise of power, requiring a limited exercise of obedience from the respective subordinates. Obedience is due to parents in questions of education and household arrangements; to the state in the public affairs of civil life; to ecclesiastical superiors in questions of religion and faith. Hence it is incumbent on the latter to make known to us our duty towards God, towards our neighbor, and towards ourselves; and we must believe their teachings, especially the teaching of the supreme, infallible teacher, the representative of Christ; we must obey their regulations in the province of religion.

This is the obedience we owe to the successors of

the Apostles, and especially to the successor of the Prince of the Apostles.

"I do at this present freely profess and sincerely hold this true Catholic Faith, out of which no one can be saved. And I promise most constantly to retain and confess the same entire and unstained with God's assistance, to the end of my life. . . . So help me God and this His Holy Gospel."

Thus closes the Confession of Faith formulated by the Council of Trent.

10. Catholic and Protestant Conditions.

(1. Extract from Edgar's Letter.)

I am now at rest regarding theological questions, dear Father; I see that the objections raised against Catholic doctrine are founded, either on a misunderstanding, or on an insufficient knowledge of primitive Christianity. As to any other theological question which might still appear obscure to me, I doubt not that you will solve it as easily as you did the others (on the Mass, the veneration of saints, etc.). Moreover, I am convinced that all these questions must be decided not by private judgment, but solely by the authority of the Church instituted and preserved from error by Christ.

So much for the theory. I examine matters in practical life, however, and I come upon apparently insoluble riddles. I say to myself, if the Catholic religion is the only true one, then the conditions existing in Catholic countries and in Catholic times ought to be the most salutary. But, in reality, the opposite seems to be true. Since the sixteenth century — since Protestantism attained to power, I see an intellectual development surpassing everything previously existing; and at present the Protestant countries, such as Prussia and England, are at the height of civilization, while Italy and Spain, outdistanced, are afflicted with social revolutions.

How do you explain this?

(2. Father H.'s Answer.)

In answer to your question I might give you whole volumes of civil history. But for lack of space I must content myself with a few leading points, which are really only suggestions. Therefore:

1. First, be on your guard in judging Catholic and Protestant conditions according to the impressions received in your youth. You must never forget that from your infancy your bringing up and your education have been essentially Protestant. You have continually heard of the advantages of a Protestant mode of government, and the disadvantages of one that is Catholic. Every man is the child of his epoch and his country; such are you, and such were your parents and teachers.

2. This premised, we will examine objectively, first, the epochs — Catholic as well as Protestant.

Following your initiative, I will consider three centuries — the sixteenth, seventeenth and eighteenth — as illustrations of Protestant rule; and afterwards the three preceding centuries — the thirteenth, fourteenth and fifteenth — as standing in contrast immediately under Catholic power.

Now I ask: Which of the two periods exhibits greater progress in civilization? I do not ask, when did civilization reach a higher plane of development — at the end of the former or at the end of the latter period — because it is evident that in the year 1800 civilization must have been more advanced than in the year 1500; such would have been the case — and even in a greater degree, I suspect — without the rise of Protestantism. He who begins to climb at a height of 1500 feet above the sea level will naturally attain a

greater altitude in three hours than one who begins at the height of 1200 feet. That, however, is not the question, but which of the two has climbed more rapidly; and which — the Catholic or the Protestant epoch of civilization — has in three centuries travelled over the greater stretch on the road to culture?

To the thirteenth, fourteenth and fifteenth centuries — the Catholic — belong the development of Gothic architecture, and the magnificent poetry of the Middle Ages in Germany and France, as well as in Italy (I need speak only of Dante). To these centuries also belong the invention of gunpowder, the art of printing, the opening up of a maritime route around Africa and the discovery of America; to them belongs, also, the noble flower of the rich German Hanseatic league and the guild.

On the other hand, the Thirty Year's War, which despoiled Germany of about half her population and devastated all the surrounding country, belongs to the Protestant centuries, from the 16th to the 18th; to them belongs also the princely despotism in virtue of which each little German potentate saw his unattainable model in Louis XIV's court of Versailles; to these times finally belong the French revolution, the triumph of infidelity and socialism, etc.

Which period, then, shows a more satisfactory development, the Catholic or the Protestant? I know that there were wars and revolutions in Catholic times also; but no war like the Thirty Year's War, and no revolution like that of 1789; and I know that there were discoveries and inventions during the three Protestant centuries; but hardly a more important discovery than that of America, nor a more valuable invention than that of printing.

Besides, I must enter a protest, if you consider Protestantism as holding an exclusive monopoly of the last three centuries. If you wish Catholic names of this period I can give you Calderon, Shakespeare (?), Raphael, Michael Angelo, Leonardo da Vinci, Corregio, Rubens, Palaestrina, Lotti, Tasso, Copernicus, Francis of Sales, Charles Borromaeus, Baronius, Bellarmin, Suarez, Toledo (and you can scarcely parallel your Protestant theologians with these latter); more recent times have produced Mozart, Haydn, and Beethoven; a Cornelius, an Overbeck, a Secchi; Kleutgen and Franzelin; the historians Gfroerer, Hurter, Klopp, Janssen, the poet Weber, etc. If, in defense, you refer to such names as Kant, Hegel, Goethe, Schiller, Lessing, then I might remark that you can scarcely cite these men as belonging to the ranks of Protestantism.

However, art and science are not the blessings for which the Son of God became man — not the fruits by which all men were to recognize Christianity. These fruits are faith and morality. And on these points what has the Catholic epoch to show, and what the Protestant? When Luther appeared on the scene he found all Christendom devout and sound, with some few exceptions in individuals. On the other hand, the result of the schism brought about by him is plainly shown by the fact that after three hundred years of Protestant rule, a writer of their own camp (David Strauss) is forced to ask and to deny the question: Are we still Christian?

Which epoch, therefore, the Catholic or the Protestant, stands in full evidence as the representative of genuine Christianity?

3. Let us now compare the Catholic and Protestant countries of the present day.

First, I willingly grant that France, Spain, and Italy are more afflicted by revolutions than Prussia and England. But who causes the revolutions? Who but those parties inimical to the Catholic Church, and by this very fact allied to Protestantism. It is not the Pope and the ecclesiastical states that have caused revolution in Italy, but the friendship of Piedmont for Prussia. Revolutions have been brought about in France, Spain, and Portugal, not by adherents to ultramontane principles, but by their adversaries, who have repeated in these Catholic countries, the same game played by their ancestors in Germany. In early times Germany also was purely Catholic, but our ancestors breaking with the past, fought in league with France and Sweden against their rightful emperor, and, revolting against established customs, gave rise to a new order of things. This accomplished, there were of course fewer revolutions, because we Catholics were then the oppressed in Protestant countries, and Catholics are forbidden to stir up insurrection. Even the most revolting scenes of the "Kulturkampf" did not drive us to violent resistance. Our bishops and priests were dragged to prison like criminals and treated as the lowest convicts; priests who bestowed the consolations of religion upon the dying were hunted like wild beasts; the Catholic people gnashed their teeth in anger, but they did not revolt.

That the French Revolution could be even possible, the Jesuit order (whose destruction had been maliciously planned some decades earlier through the

intrigues of a Choiseul and a Pompadour) must needs be deprived of the education of youth, and of their influence over the people. Louis Blanc shall inform you who brought this Revolution about. "It is important," says this historian, "that the reader should be made acquainted with the secret plots by which the revolutionists of that time undermined Throne and Altar in a much more effective and thorough manner than the encyclopaedists. This was by means of an association, composed of men of all countries, all religions and every social position, united to one another by symbolic rites, bound by oath to preserve inviolable the mystery of their inner workings — men, who submit to the most rigid trials, who occupy themselves with fantastic ceremonies, but otherwise practise charity, and deem themselves all equal, though they are divided into three classes, apprentices, journeymen, and masters: — this is freemasonry. On the eve of the French revolution the masons had attained a powerful influence; scattered over all Europe, they adapted themselves to the reasoning spirit of Germany, kept France in the greatest excitement, and everywhere appeared as an association founded on principles opposed to those of civil society." [1]

4. Such are the facts, regarding revolutions which Catholics are so invidiously accused of exciting. This libel was revived quite recently on the occasion of the workingmen's strike in Belgium; and even Minister von Puttkamer declared in the German Reichstag: "The Catholic Church in Belgium was

[1] Louis Blanc. Histoire de la Révolution française, by Fava (Bishop of Grenoble): La Franc-Maçonnerie, Paris. 1880, p. 75.

not able to prevent the excesses of socialism." Certainly not, when her rights were encroached upon as they are in that country.

A fact quite overlooked is that the manufacturers and operatives who were concerned in the matter were the most rabid enemies of the Catholic Church. The most prominent of the great manufacturers, Baudoux, is said never to have employed an official or operative who was not "Anticatholic." And he reaped precisely what he had sown.

Regarding this assertion of Mr. von Puttkamer, the "Moniteur de Rome" writes:

"It should not be a matter of astonishment that only Catholic countries are the prey of socialism. The leaders of the Internationals have always directed their heaviest blows against the Catholic Church. The Catholic countries alone have chosen to bear with them to the limit of patience, because the demagogue cannot prevail while the Church stands as a firm social institution. For that reason revolution has done its utmost to suppress the Church from public life, and endeavored to deaden the effects of her charity, and to stop up the spring of her inexhaustible remedies, in the belief that the Church is the safest and the most permanent bulwark of society. The consequence is that the Roman races, at this time largely Catholic, are by their very character more exposed to the danger of passing immediately from these prevaling doctrines to their logical consequences and their violent carrying out in social life; while the phlegmatic German temperament occupies itself more with theoretic formulas, and pauses before final consequences. But in spite of these special dangers to

Catholic countries, history proves, that neither in Italy, Spain, France, nor Belgium did the socialistic movement take its rise, but in Prussia, Protestant England, and schismatic Russia. In no country in the world is the socialistic party so powerfully organized as in Germany. Numerous political representatives, historians, talented journalists, scholars, — all classes and conditions — are found in the socialistic Babel. Indeed, has not one of the leaders in Prussia declared socialism to be so strongly organized there, that he has never had a fear of the supporters of the opposition? From the works of Laveley, Neyer, and John Scherr on Socialism it may be seen that, by means of organization, boldness and energy, German socialism and Russian nihilism have spread into all countries."

Stöcker, the court chaplain of Berlin, tried to make the Catholic Church responsible for the atrocious actions of the Belgian laborers. In refutation we quote the following from the "Cologne National Gazette":

"Essen, April 8. Touching the accusations which Liberals and Conservatives, like Stöcker, do not hesitate to launch against the Catholic Church because of the labor excesses in Belgium, I might cite a public conversation, the authenticity of which I guarantee. When the labor trouble was at its height, and everyone was interested in the question, an educated man asked a high official in the Krupp establishment: "What would you do here if your employees should commit such excesses?" "Such things as happened in Belgium could not take place here in Essen," was the reply. "And why not?" "Because the influence

of the Catholic Church with the hands is so great, that she could immediately smother such outbreaks in their birth." There can be no doubt as to the real existence of this influence to which the official so emphatically points. Moreover — a condition of no small importance in gaining such influence—the clergy in our great labor districts have been studying the labor question for years, in order to treat it in accordance with Catholic principles."[1]

5. However, it is possible that among Catholics—for example among the leaders of the French Revolution — there was greater depravity than among Protestants. Why? Because the Catholic receives much greater graces than the Protestant, and therefore renders himself much more culpable by the abuse of them. There is an old adage: "*Corruptio optimi pessima* — The best, corrupted, becomes the worst." If the Catholic profits by the means of grace the Church offers, he will acquire a much greater power in the moral sphere than the Protestant. Thousands of saints, as well as the religious orders with their life of sacrifice, give proof of this. Where can Protestantism furnish such a spectacle in the moral world? But if the Catholic abuses his abundant means of grace, he goes much further towards the other extreme than the Protestant. The Protestant does not entirely break with his Church if he absents himself from public worship and from the sacraments; but conscience tells the Catholic that he commits a mortal sin, for instance, by omitting the Paschal confession and Communion. And if he will not humble himself to confess his sins to a priest ordained by God, then hatred of

[1] Köln. Volkszeitung, April 8, 1886, 1. Bl.

the Church takes possession of his heart; hence the phenomenon, that diabolical hatred of the Church and Christianity are often found in Catholic countries side by side with heroic virtues and zealous participation in the ecclesiastical life. Protestantism leaves the masses more indifferent, in a bad sense as well as in a good one; the Protestant cares little about his religion because he is not troubled by it, for it demands no submission to an ecclesiastical teaching body, no confession of individual sins, no Sunday attendance at Church, and no fasting.

6. You remarked further that the Protestant countries of the present day are generally in advance of the Catholic countries. If this be true, then the blame lies with those revolutionary tendencies which undermine Catholic countries, leaving the Protestant countries on the contrary, more tranquil. And first among these tendencies, I must rank infidel philosophy and freemasonry, which, in Catholic countries, have seized the helm of the ship of state, and wage silent war against throne and Altar. The Jesuit order, as I said before, was the victim of their calumnies and outrages in former centuries; its suppression gave a heavy blow to higher public instruction in the Catholic countries and led to the loss of rich colonies by Spain and Portugal.

If I say little about the freemasons it is because I attach little importance to their work in Protestant countries; for, since the freemasons do not fear Protestantism as they do Catholicism, they have not the same motive for directing their internal activity against the former. Protestantism gives them little trouble; it is even at times allied with them against

the ever impregnable Catholicism, though the firmer and more positive elements in Protestantism as well as legitimate monarchy are also detested by them. Doubtless the Protestant kingdoms will become the targets for the freemasons' revolutionary plans after monarchy has been suppressed or overthrown among the Latin races.

7. I am far from attributing such destructive plans to all freemasons, or even to all lodges; but there is no doubt that freemasonry in general, with its talk of "the great master of the universe," is directly opposed to Christianity and its triune God, to the divinity of Jesus Christ, and particularly to the Catholic Church. Bear in mind, moreover, that in many Catholic countries, both in past and present times, freemasons have guided the helm of State, and have been able to frame laws to restrict the power of the Catholic Church; besides, in most Catholic countries — for instance, in Austria, Bavaria, France, Spain, Portugal, Brazil, etc., — the secular power has managed to wrest from the Church the privilege of naming Bishops. In the presence of these facts you will admit that it is not necessarily the fault of the Church, if the religious life in these countries is not always what it should be.

I will adduce only one example, and it shall be from Austria. Emperor Joseph II. was the pupil of the freemasons. At the time of his accession, there existed in various dioceses flourishing seminaries, as prescribed by the Council of Trent; from them went forth faithful, devoted priests, irreproachable in morals. Joseph II. suppressed these institutions, ostensibly in the interests of higher education; and so-called general seminaries, for several dioceses conjointly, were

established in their stead. Being under political guardianship, these general seminaries were pest-holes of infidelity and immorality; nevertheless, they were for a long time the only educational institutions available to the Austrian clergy.[1]

It is certainly not the fault of the Catholic Church if everything is not as it should be in Catholic countries. While the Catholic Church has been obliged to battle against open persecution in Protestant countries, — for example, in England and Holland, — in many Catholic countries she has been subjected to a kind of self-poisoning, if we may so speak, by statesmen inimical to her; and this is perhaps worse than open persecution.

Lastly, still other factors must be taken into consideration, if we would explain the difference in conditions between Catholic and Protestant countries. Among these are nationality and the historic past.

The Italians, French, and Spanish are more hot-blooded than the Germans, English, Danes, and Swedes. What wonder, then, that revolutions are more frequent among them? Italy had enjoyed a high degree of civilization for over a thousand years before civilization entered Brandenburg and Pomerania with Christianity, under the Ottos. It is not strange, then, that Italy should show traces of decline not found in the Protestant North.

Nevertheless, I boldly assert that, *as regards faith, purity, and true happiness, the Catholic countries stand much higher than the Protestant countries, or schismatic Russia.*

[1] Further, see Father Hammerstein's "Catholicity and Protestantism," p. 106.

And what proofs have we for this unheard of opinion as you probably consider it? The foundation of all religion and morality is belief in a personal God and in the fundamental truths of Christianity. Go into Catholic Spain and Italy, then into Protestant Mecklenburg or Pomerania, and judge for yourself where the more lively faith flourishes, the more practical Christianity, the deeper religious sensibility, the greater share in the religious life, and, I may add, the higher morality in the strict sense of the word. There is no doubt in my mind that the Catholic South is far better off in this respect than, for instance, Protestant Denmark and Sweden.

In proof of this, I will give data which may serve as a standard of faith and morality, and especially of true happiness.

8. The number of suicides in a year among Catholics over the whole world amounts to between forty and fifty-eight to the million, among Protestants to one hundred and ninety. During the years from 1871 to 1875 the suicides to the million averaged 13 in Spain, 32 in Italy, 1331 in Prussia, 258 in Denmark, and 268 in the kingdom of Saxony.

From this you can see that the picture you have drawn from youth up of the wretched condition of Catholic countries, and the happiness of the "flourishing and enlightened" Protestant lands, needs some correction.

Or, do you now intend to turn my own argument against me — that nationality, climate, legislation, the historic past, etc., must be taken into consideration along with such statistical comparisons, and that everything cannot be explained by difference of religion?

Agreed. Let us take a case in which all these variable elements are on a pretty equal footing. Let us compare the most prominent Protestant provinces of Prussia with the most prominent Catholic ones, and see what the number of suicides is in each. The following is taken from the official tables of statistics for the years 1875—1881:

	Per cent Protestant Population.	Suicides.
In Schleswig-Holstein	98.6	287
In Brandenburg	97	218
In Saxony	93.2	245
In Westphalia	46	95
In Posen	31	72
In Rhineland	27	83

And these numbers are not peculiar to these years and these Prussian provinces; they may be said to be constant (with slight variations) for all times and places.[1] The statistician von Oettingen shows conclusively that Saxony, the "cradle of suicide," is at the same time its widest field of action; he speaks of it as a colossal German mountain of suicide, to which from the four quarters of the earth the suicides betake themselves.[2]

9. If in the domain of sacrifice and religious spirit you wish to find proof of the effects of different religions under similar conditions, statistics will show that in Prussia donations and testamentary bequests (approved by royal permission) to the Church and ecclesiastical institutions are always greater among Catholics than among Protestants.

[1] Cf. Father Hammerstein's "Erinnerungen", 3. Aufl., p. 236. — Winfrid, p. 187 ff.

[2] V. Oettingen, Moralstatistik, 3. Aufl., p. 758—760. — Cf. Father Hammerstein's "Katholizismus und Protestantismus," p. 120 ff.

	1880—1884 (Average)	1888	1890	1892
The Catholic contribution ..... Mk.	1,332,824	2,561,944	1,412,000	3,285,436
The Protestant contribution.....	735,396	1,158,430	972,000	1,948,605

Besides, when you take into consideration that the Protestant population is 64.62 percent, the Catholic only 33.74 percent of the whole, you will see that the Catholic contributions are fourfold that of the Protestant. You must remember, too, that the Protestants are for the most part richer than the Catholics; that the Catholics from fear of secularization and the effects of the "May Laws" do not readily entrust their institutions to state supervision; that many who enter a religious order take their property with them for the Church and charitable purposes; finally, that the plundering of the Holy See, and the prohibition law (Sperrgesetz) require yet further colossal sacrifices of Catholics, which are not taken cognizance of by the government: all this makes the comparison tell more strongly in favor of the Catholics.

10. If you wish to draw from statistics a standard for morality in the strictest sense of the word,[1] examine those of the Prussian government for the years 1872—1881.

[1] The development of this point, together with the accompanying statistics, both in the text proper and in the appendix, has been omitted in the English translation. — *Translator.*

II. Apostasy and Conversion.

Edgar's Letter.

Reverend Father, your last letter dealt a heavy blow to my preconceived views. If the Catholic countries are happier than the Protestant, and if, as you say, the number of suicides is a fixed standard which shows a profound interior difference between Catholics and Protestants, then I must prefer Catholicism also from the standpoint of practical life.

But if Protestantism is untenable theoretically, and not to be preferred to Catholicism practically, how came it that in the sixteenth century the people accepted Protestantism with such enthusiasm? This is a riddle which I leave you to solve.

Father H.'s Answer.

As to suicides, it is certain that, according to existing standards, they are three or four times more frequent among Protestants than among Catholics; this is attested by official statistics, and acknowledged by the Protestant party. If the numbers vary a little, the variation is accounted for by the fact that *suicides increase with the progressive disintegration of Christendom*. The mean number of suicides in the kingdom of Saxony for the years from 1871 to 1875 was 258 in the million: some years later this number had advanced to 408.

Now as to the enthusiastic reception of Protestantism by the people of the sixteenth century. This

is but one of the host of historical misrepresentations taught in Protestant schools, and taken for granted among you; others, too, invite examination — for example, the alleged destruction of Magdeburg by Tilly, the tales about Tetzel and his indulgence-chest, the established account of the Massacre of St. Bartholomew, of the Inquisition, of the Jesuit Order, etc. But this is not the place to go into all that. For more detailed information on these subjects I refer you to an excellent little book: "Historical Falsehoods."

Your last letter urges me to throw a little more light on one historical falsehood — the current belief that the people of the sixteenth century hailed the innovation with enthusiasm. How great this joy was you can understand from the fact that Henry VIII., in order to reform England, executed by fire and sword no less than 30,000 people. His fellow-reformer Cranmer justified this method of conversion by the Bible. And because Mary, the Catholic, on ascending the throne, brought this Cranmer and other hangmen-slaves of the royal murderer to just punishment, she was stigmatized in the annals of Protestant history as "the bloody". Elizabeth, her successor, is called the "good Queen Bess," although in one year she assisted more people from life to death by the most cunning and varied tortures, because they would not depart from the faith of their fathers, than Mary had allowed to be put to death during her whole reign. Notwithstanding this government of fear under Elizabeth, it was long before Catholicism was extirpated. Even on June 11, 1584, Parsons writes that in the month of May five Catholics were publicly whipped at Win-

chester, not one of them apostatizing; at the same time capital punishment was inflicted on four Catholics because of their faith. A contemporary reports: "What is of greatest concern to the poorer classes of the Catholic population (peasants and laborers who are innumerable in the country), they are unable to pay the iniquitous Mass-fine, and still less the fines imposed for absence from the Calvinistic service; hence they are cruelly beaten in the public market-place, as recently happened in various places, particularly in Winchester. Some have their ears cut off, or are branded, while others are — —" But the pen refuses to write more.[1]

The joy, my friend, with which the people received the "pure gospel" was not, after all, so overwhelming!

In like manner, by the deceit and violence of secular rulers, were Sweden, Norway, and Denmark "reformed", that is, forced to forswear the faith of their fathers.

Now we come to Germany: how was the new teaching inaugurated there?

I will not trouble you with quotations from Luther's writings, as, for instance, his advice to cleanse our hands in the blood of the bishops; for I know the passages are usually accounted for by the language of that day and the violent character of Luther. But if you wish to get a clear idea of how Protestantism obtained the mastery in Germany, you must peruse the reports of some eye-witnesses, given in Janssen's "History of the German people."

In 1556, in the Electorate of the Palatine, Elector Otto Henry decreed, on the basis of the Augsburg Con-

[1] Bellesheim, Cardinal Allen (Mayence, Kirchheim, 1885), p. 101.

fession, that no "papist idolatry" should in the future be tolerated in the country. After making away with the "idols" in the Church of the Holy Spirit at Heidelsburg, the Elector issued the "Order of Destruction" for the whole country. Electoral inspectors were commanded to remove the pictures from the churches "in the night," and "to demolish the carvings and smear the paintings with dark colors." "The stained glass windows" were also to be destroyed. The inspectors wrote, that on account of "the clearing out of the churches and the removal of the pictures" they "met with all kinds of angry reproaches" from the people, who offered them "all sorts of offenses and insults."

In accordance with the tenet "All vows are wicked, and all monasteries and nunneries an outrage before God," the suppression of the monasteries still existing was brought about, and the confiscation of their revenues ordered. No outrage was too great for perpetration. Although the monastery of Waldsassen was under the protection of the king of Bohemia, the Elector forbade the Catholic service there, took away the church ornaments, and appointed Lutheran preachers. . . . The Elector ordered the abbot and several monks who disobeyed his mandates and steadily persevered in their faith, to be put in prison in Amberg.

In November, 1556, the Electoral commissioners entered the monastery at Gnadenberg, and informed the nuns that their vows were the work of the devil, and "their religion blasphemy, idolatry, and a vain seductive human doctrine." But it is recorded, that they met with insuperable opposition from "the obstinate

jades." In pathetic words the abbess and the whole community protest that "all sorts of unfaithfulness, envy, hate, and persecution are abroad in the world; crimes are innumerable and increase daily;" that "they are all decrepit, old, and feeble, and have brought to the monastery their property and whatever they have received from their relations and friends; they hope to observe their vows in voluntary poverty, fasting and prayer; they know no other than God's word, because they are of strong faith, and religious, and they beg to be allowed to remain there." The preacher ("reformed") took from the tabernacle the consecrated Host and the chrism. The confessor of the nuns, a weak, sickly old priest, was forced to leave immediately in the depth of winter, notwithstanding the protest of the nuns: "For nine years he has labored for us, and behaved honorably in all things. He is charged with perverting us. That is not true. O dear sirs, believe it for God's sake!" Then the nuns entreated that they might at least have their little possessions returned and be allowed to depart. But in vain. They were sent to the already Protestantized monastery of Seligporten, and Gnadenberg confiscated.[1]

In like manner Protestantism found entrance into Pfalz-Zweibrücken. "The noble prince Wolfgang," boasts one of his followers, "does not allow mistakes to be made through papist scruples of conscience, which are empty as air, and to be scorned as idolatrous. He roots out the weeds, and plants the divine word; he is a champion of Christ just as the noble Duke

[1] Janssen, History, Bd. 4, 1. — 12th edition (Herder, Freiburg), pp. 39—40.

Christopher of Württemberg, even if he does not always agree with the Confession, as is announced in Württemberg." — So the country "became a pure home of the unadulterated gospel, in opposition to all papist outrages and idolatry and all heretical sects and errors." All had to become Protestants; those who wished to keep the old faith were obliged to leave the country. Altars and pictures were destroyed, and the Church property — this was never forgotten — was confiscated. [1]

Under Duke Ulrich of Württemberg the Poor Clares of Pfullingen were for eleven years "tormented to accept the gospel," and were forced to honor the duke as their legitimate master in spiritual matters as well as temporal. During this time they were deprived of Mass and the Sacraments, and eleven sisters died without the consolations of religion. As there was not a single apostasy, in spite of the outrages and privations, the nuns were finally dispersed. [2]

The Dukedom of Brunswick was "converted" to the gospel by the Elector, John Frederick of Saxony, who conquered it. This "godly prince" declared everything Catholic to be worse than devilment, he would have "none of them (Catholics) in the country, and felt obliged to deal harshly with them because he was a lover of Christ." [3]

A report of the year 1545 on the condition of the Dukedom of Brunswick after the "reformation" complains,—"At present all are divided and at variance in the country. Those who wish to keep to the old faith are abused and driven away. The poor nuns in the

[1] Janssen, Bd. 4, p. 46.
[2] Janssen, Bd. 4, p. 52.
[3] Janssen, Bd. 3, p. 504.

monasteries are most cruelly treated; they are tormented in order to make them apostatize, and their revenues are taken away from them. There is neither law, nor order anywhere. The churches are empty, but the places of amusement are filled; inferiors imitate the higher classes, and there is no end to drinking and debauchery."[1]

In Eichsfeld a number of the nobility "reformed" with "lance and gun." The nobles attempted, as we read in an archiepiscopal writ of complaint, "to assume (Church) government, to install strange preachers according to their various notions, to turn away the poor vassals and peasantry from the Catholic religion, known to them from their ancestors; and to this end, they made use of all sorts of vexatious expedients, falsely printed books, and had recourse to coercion and even violence. The Church property, too, was seized."[2]

The confiscation of Church property was generally the point on which everything turned; all else served merely as coloring. Melanchthon writes: "The imperial cities do not care at all about religion; it means to them only the rule of, or freedom from, the bishops." "The princes do not interest themselves in these things at all, and value one as much as the other." They use "the gospel as a cloak, in order to rob churches, for gambling, wooing, and other pleasures." "The princes injure the Churches by giving great scandal, and take their goods and chattels." They set the Churches one against the other to further their own interests and passions.[3]

[1] Janssen, Bd. 3, p. 506.
[2] Janssen, Bd. 3, p. 410.
[3] Janssen, Bd. 3, p. 717.

And this was how Germany was converted to the new religion. It took a long time, however, to blot out Catholicity from the memory of the people made Protestant by force and cunning. "The wickedness of Popery" had been preached for forty years when Fabricius lamented that Catholicity "in spite of the bright light of the gospels" was still "deeply rooted." "The people," said he, "were still so deeply immersed in the old hypocrisy that one sermon would make them all papists again."[1]

Among the imperial states of the Augsburg Confession, the tenet "the religion of the state must be that of its ruler" had, in reality, been accepted long before they entered into the treaty of peace with the Catholic states: hence, the importance of the treaty for them lay in the fact that the tenet would receive imperial support. The smallest state in the empire could henceforth appeal to the Augsburg decree, in accordance with the "Ruling of the Faith of Subjects." This was the "ground and reason" given for the strict observance and execution of all those things which the Strasburg reformer Capito, ten years before in a letter to Count Palatine Rupert, had represented as the right and duty of secular authorities. Every prince, said Capito, should be head of the Church in his province, appointed by Christ in His place. All should submit to his "power of the sword." The religious doctrine and form of divine service, the priests and ministers, and their whole administration should be subject to him. "The children belong not so much to their parents as to the State." Every prince should forcibly extirpate the Catholic religion from his province.[2]

[1] Janssen, Bd. 4, p. 7.

[2] Janssen, Bd. 4, pp. 3—4.

This was, of course, more easily accomplished with children than with adults; because the adults remembered from their youth that saints were never worshipped, nor idolatry practised in the Catholic Church. But by means of the schools, which were turned over to the government authority at discretion, anything, however absurd, might be hoped for from the coming generation.

Religious education everywhere inspired the young Protestant generation with profound abhorrence for the "godless papists"; to this Luther gave the impulse. He taught that the whole Church was, until the advent of his gospel, given over to the power of the devil, and a den of assassins established in place of a Church; that the devil instead of Christ, whom he had dethroned, had for centuries boldly ruled the whole kingdom of Christianity; that the Pope had set himself up as the devil's representative; that bishops were apostles of the devil, and monks the devil's creatures; that the Mass was the greatest outrage of all — the tail of the dragon — and purgatory the devil's invention. In his large catechism he heaps up the bitterest abuse against all that displeased him in the Catholic Church. "No one in popedom," he said, "has recognized Christ as Lord and the Holy Ghost as the one who sanctified him." . . . "Heretofore we have belonged entirely to the devil, as we have known nothing of Christ or God." . . . The Papal chair at Rome "was the head and principal protector of all thieves, which by robbery gathered to itself and kept until this day the goods of the world."

In absolute contrast to Catholic doctrine the Protestant children were taught in the catechism that the

Catholic practised idolatry. I refer you to the Mecklenburg catechism for an example of what I say: "The Papists teach that not God alone but dead men also should be adored." To the question: "What is the antichrist?" the children must answer: "The antichrist is the whole of popedom established by the devil, wherein the teachings of Christ are perverted, dead saints worshipped, matrimony and meat forbidden; and those who will not be converted will descend into hell with all their companions."

"It should early be enjoined upon the Christian youth," writes a preacher, "that popery is nothing but idolatry, worse than that of the heathens and Turks. The silly papists, as Luther says in his catechism, have made an idol of God, and set themselves up as gods; they must adore their idol at Rome, the living Antichrist, adore and receive as divine all commands from him. Who will not be horrified to hear that they think almost nothing of the merits of Christ, but rather hate and deride Him, and wish to gain Heaven by their own unaided efforts? It is the greatest idolatry and insult to God, and wickedness heaped upon wickedness, that was ever known since the beginning of the world."

The preacher Andrew Fabricius gave out to the people as some of the principal articles of Catholic faith: "The Pope is half god, half man; he has power to command the angels and devils to do or omit whatever he wishes; his priests must be ignorant, know no catechism, believe in neither God nor devil, nor in the resurrection of the dead, nor in Heaven, nor hell."[1] Such was the teaching that procured for Protestantism entrance and rule in the heads and hearts of the people.

[1] Janssen, Bd. 4, pp. 5—7.

And what did Catholics say to such proceedings? When they were among the audience they generally felt forced to keep silence, even though they remembered earlier and very different times. Occasionally voices were raised in protest. Doctor Bartholomeus Kleindienst wrote in the year 1560:

"The poor people have been persuaded to believe that we Catholics, or, as they call us, Papists, adore the saints as God, no longer believe in Christ, even hold the pope to be our God; that we wish to gain Heaven by our own works without the help of God's Scripture; have no proper Bible, and would not be permitted to read it if we had; that we depend more upon holy water than upon the Blood of Christ; and innumerable other horrible, blasphemous, unheard-of tales which have been invented against us. The intelligent know that this is the greatest art of the sects, that they have made Romanism seem almost a crime to the ordinary but, in the main, well-intentioned man. It is, indeed, deplorable that these poor people have been so long led about by the nose and so wretchedly deceived." "It is, in my opinion, most pleasing to God and salutary to men to regard these poor misled and misguided people with Christian pity, to pray devoutly for them, and to do and to wish them good."[1]

In the year 1578 it was said in a Christian writ of complaint: "If a humane and Christian feeling should again — as is to be hoped — gain ground among the protesting powers, they will blush for shame over the excessive and tyrannical deeds committed so indiscriminately and for so many years — often ten, twenty or more — against the poor, defenseless nuns, even the

[1] Janssen, Bd. 4, p. 7.

most aged and infirm, in order to turn them from the faith, against their consciences and in spite of all their appeals to mercy. O, what a contradiction when they (those in power) proclaim their gospel to be Christian freedom, and declare that they allow no forcing of conscience, whereas there is no tyranny comparable to that exercised by those who are not afraid of torturing the conscience incessantly for years; of refusing to souls the consolation of the Holy Sacraments; of depriving them of the spiritual aid of an ordained priest, of all means of prayer, and spiritual reading-books; and, in spite of earnest entreaties, even refusing extreme unction to the dying. The souls of thousands of nuns who never did any one any injury, and whose only desire was to be allowed to live and die in their faith even after everything had been taken from them, cry for justice before God's judgment-seat for the many crimes committed against them in the German cities and states.

"If Christ did not establish a true Church, what good can result from such persecutions? The confiscated property of the Church and the convents is parcelled out; but those benefited by it say truly it has a curse upon it. Have the poor gained by it — has their poverty been alleviated? On the contrary, are they not more oppressed than they were before the division in religion, during the Christian times of the one faith? Ask this question in any of the German provinces, and the answer will be soon forthcoming; moreover, you can see for yourself in the villages and cities."

* * *

More than three centuries have passed since half of Germany was converted to the new teachings in the manner just described. The progress of Protestantism ceased with the cessation of force. Now and then some few go over to the new religion, and isolated individuals turn to it; but, so far as I have been able to judge, during the course of more than thirty years, the motive for such conversions from Catholicism to Protestantism has not been religious conviction. A Protestant newspaper of pronounced zeal acknowledges: "Although many are converts from inward conviction, yet this cannot be said of the greater number. It is especially to be feared in many conversions to Protestantism that they take place from love of unbelief and false freedom." [1]

In converts to Catholicism I have found the opposite to be true. I have known many cases in which great sacrifices were demanded. This is particularly true of Protestant ministers, who, in following their consciences and their convictions, are forced to bring poverty upon their wives and children, and to rely upon the charity of others for their maintenance.

An interesting article in the new edition of Wetzer and Welte's Kirchenlexikon (Freiburg, Herder, 1884) gives detailed information about the conversions of the century. For Germany we find: from reigning houses seventeen, among them Queen Mary of Bavaria, a Prussian princess, Prince Henry of Prussia, Princess Julia of Prussia, Prince Paul of Württemberg, Prince Adolf Frederic, and later Prince Paul of Mecklenburg; from the princely houses nine, among them

[1] "Neues Zeitblatt" for the affairs of the Lutheran Church. Hanover, Meyer, July 26, 1883, p. 234.

Prince Karl of Isenburg; fifty-four from noble families, notably Count Leopold of Stolberg; sixty-four from baronial families, among them Baron v. d. Kettenburg and Henry von Gagern; great numbers of the rest of the nobility, for example, Counsellor of the embassy von Kehler; in learned and artistic circles we find the names of Hurter, Gfrörer, Klopp, Schlosser, Möller, Jarcke, Phillips, Volk, Daumer, Bickell, Martens, Lämmer, Beckedorf, Hager, Evers, Von Rumohr, Von Haller, Von Schütz, Overbeck, William and Rudolf Von Schadow, Veit, Schnorr, Von Karolsfeld, Müller, Achenbach, Hübsch, Emily Lindner, Louisa Hensel, etc.

The converts are even more numerous in England. The famous convert Oakeley writes in the "Times": "The converts come to us in ever increasing numbers. No one knows what a number of Protestants are entering the Church." From time to time the newspapers report some remarkable conversions, but the greater number remain unknown, or are known only to God and the Church. Among others, fifty-two of the lords, three hundred and thirty-three Anglican theologians and ministers, two hundred and sixty-six Doctors of the University of Oxford, and one hundred and twenty-eight of the University of Cambridge, have become converts.

In Denmark, where till the year 1848 conversion was punished by exile and dispossession, the backward current to the old Church has also set in. For example, the parish of Aarhus, founded in 1872, numbers several hundred members almost exclusively converts. It is the same in Sweden, Norway, and the United States. In short, the number of "converts"

has increased, since the intolerance of Protestantism has declined.

And what will be the end of this reversion from apostasy? The disintegration of Protestantism will advance more and more rapidly, people will see the final consequence of that work which Luther, without seeing its range, began in the sixteenth century. The great mass of Protestants will renounce Christianity and all religion, and embrace a modern heathenism; but many will turn back to the old, much slandered, and calumniated Catholic Church — the saving ark, always open to offer shelter to those struggling in the angry waves of modern unbelief. For the Catholic Church, though long declared dead, still lives in youthful vigor at the beginning of the twentieth century; and such she will still endure until her founder the Son of God appears again to judge the living and the dead.

12. Practical Suggestions.

(Edgar's Letter.)

Reverend Father, your last letter has brought me to a final decision. I will return to the Catholic Church.

Of course I foresee the difficulties that will arise from this step; my relatives will be offended, I shall be looked upon as a foolish visionary, and my future career will suffer. But what difference does all this make? It is my duty as a man of honor and a Christian, and for the sake of truth, to acknowledge frankly and openly what I believe in my heart. Christ, moreover, has said: "He that shall be ashamed of me and my words of him the Son of Man shall be ashamed, when He shall come in His majesty."[1] And as to the bad treatment that awaits me, I will remember the word of the Saviour: "The servant is not greater than his master. If they have persecuted me, they will also persecute you."[2]

Therefore, I am firmly resolved to become a Catholic.

To-day I will only ask you for some practical hints as to the carrying out of this design:

1. To whom had I better apply to be received into the Church?

2. How shall I prepare for my first confession?

3. What course do you advise me to adopt after this change of religion?

[1] Luke IX, 26.

[2] John XV, 20.

(FATHER H.'S ANSWER.)

You know, dear friend, what sincere joy your letter gave me. I give my blessing to your intention.

Now, as regards your questions:

1. If possible, withdraw for a time to a religious house for a Retreat before your abjuration. There give up at least eight days to the concerns of your soul.

As to the choice of a religious house I advise you as follows: Among those that are convenient choose the one most attractive to you. Perhaps I can give you a letter of introduction.

2. Your second question, about confession, I must answer more at length.

For the worthy reception of the Sacrament of Penance five things are necessary on the part of the penitent: examination of conscience, sorrow for sin, resolution of amendment, accusation (that is, confession in the more restricted sense), and the performance of the penance imposed by the priest.

For the resolution of amendment, a resolve to avoid all mortal sins is sufficient, as for contrition it is enough to repent of all the mortal sins committed since baptism, or since the last confession. In like manner, the examination of conscience and confession need extend only to the mortal sins. If one should have no mortal sins to confess, he should accuse himself of some venial sins, so that the priest may give him absolution.

You will ask, what is a mortal sin and what is a venial sin?

A grievous or mortal sin is one that robs the soul of its life, sanctifying grace. A lesser or venial sin is one that, while it does not take away the life of the soul or make it an enemy of God, provokes in some

degree His displeasure. Mortal sin, if not remitted before death, is punished with everlasting damnation; venial sin, if not atoned for before death, is expiated in purgatory.

And how can one distinguish mortal sins from venial?

A sin to be mortal must fulfil the following conditions: first, there must be grievous matter; secondly, the intellect must recognize that the action or desire in question would be a grave sin; and thirdly, notwithstanding all this, the will must fully consent to the sin. If any of these three conditions is wanting, the sin is only venial and need not be confessed.

You will ask again: When is a thing a grievous matter? This cannot be mathematically determined. But as you wish an explanation, let us take robbery, for example. Theologians say it is a grievous matter if the value of the thing stolen would suffice for a day's maintenance to the injured person. But this is only external. The real decision must rest on the attitude of the soul toward the sin; whether the soul is conscious that by such an act it separates itself from God, or only lessens His friendship. Therefore, the grievousness of the matter is not in itself the standard, but the importance which the sinner gives the act. Common sense must speak here. No sensible person would affirm it to be a mortal sin if I plucked and ate an ear of corn to satisfy my hunger; but, on the other had, no sensible person would say that it was only a venial sin to steal two thousand dollars. There is a boundary line between mortal sin and venial sin; but where to draw it must in many cases be left to the Omniscient.

It only remains for me to observe that in some

kinds of sin the smallest transgression that is wholly voluntary (although it be committed only in thought) is a mortal sin. This is particularly true of sins against the sixth commandment.

I repeat, then, that mortal sin does not depend so much on the gravity of the matter *per se*, as on its gravity in the eyes of the sinner himself. Hence, if in examining my conscience I remember something I did when a child — something which was in itself, perhaps, a grievous sin, it would not be so for me, and I would not have to confess it, if at the time I committed it, I did not recognize it as such.

We have now removed the second condition for mortal sin, the condition that the thing must be *recognized* as a grievous sin.

The third requisite is the full consent of the will. This condition applies particularly to sins of thought against the sixth commandment. It may be that a sinful image intrudes on the imagination. If one tries to resist it there is no sin: it is only a temptation the overcoming of which makes us pleasing in the sight of God. If a person hesitates a little before resisting it, without, however, fully consenting to it, he commits a venial sin. But if, in spite of the exhortations of conscience, he gives his full consent, he commits a mortal sin, which must be confessed.

Now I believe I have explained in a few words what a mortal sin is. The examination of conscience must take in all the mortal sins committed since baptism and not yet confessed; and confession must include all the mortal sins which can be recalled after a conscientious examination. These should be confessed by number and kind, if possible. If a sin is

omitted by chance, it will, nevertheless, be forgiven, for the priest has the intention of absolving all that requires absolution. If, however, the sin omitted be remembered later, it must be told in the next confession; but in the meantime one may receive Holy Communion without fear. It is not good to examine one's conscience again from absurd scrupulosity, after one has done it in an orderly manner and made his confession. It does more harm than good.

The examination will naturally differ, as it extends over a short time, or over the whole life. A quarter or half hour of preparation is sufficient for confession as devout Christians make it every eight or fourteen days. And even of this time the greater part should be spent in exciting contrition and making the resolution of amendment, and only a small portion spent on the particular examination. If, on the other hand, there is question, as in your case, of making a general confession of the whole life, the preparation must, of course, be longer and more thorough. It would be well to go through the different periods of your life according to the Ten Commandments, and ask yourself in what you have acted against the voice of your conscience; for then only did you commit sin, and not when you did something, forbidden in itself, perhaps, but which you did not recognize as forbidden and sinful when you did it. To awaken contrition meditate on the goodness of God against which you have sinned, on His benefits which you have repaid with ingratitude, on the scandal you have given to others, on the eternal happiness which you have forfeited by sin, and, if you wish, on the punishment which you have incurred by sinning.

If it is hard for you to tell this or that, ask the priest to question you. Tell him you have something which you do not know how to confess. He will help you by skillful questioning. Remember that the self-humiliation which lies in the acknowledgment of shameful sins, was without doubt intended by Christ when he instituted the Sacrament of Penance. It does not hurt as much to acknowledge our sins in private to God, who already knows them; but it costs a good deal to disclose them, humbly kneeling, to a man, and to receive counsel from him. On the other hand, it should be an encouraging and tranquillizing thought that this man holds God's place, and that by the seal of confession he is sworn to the strictest and most solemn secrecy, a secrecy from which only God or the penitent himself, but no human power, not even the Pope, can dispense him.

As to the formula to be used in confession, you will find it in any Catholic prayer-book. The rest requires no definite formula.

3. So much for confession. You ask me, finally, for some instruction about your life after your change in religion. I counsel you as follows:

First, follow closely the principles of Catholic faith, and place yourself under the guidance of an experienced confessor. I advise you in this manner that you may wander neither to the right through misguided zeal, nor to the left through indifference. Attend Mass daily, and, if you can, approach the Holy Sacraments frequently, once a month at least. Observe sincere charity toward all, especially toward your Protestant relatives, but, of course, without in the least sacrificing your convictions. Secondly, try day

by day to acquaint yourself more thoroughly with Catholic doctrines. For this end, I send you a list of books. As a beginning I advise you to read Deharbe's Catechism attentively, and to seek elucidation on points that seem dark, in Deharbe's Explanation of the Large Catechism.

Thirdly, never provoke a religious discussion with those of a different belief. If you are forced into it, make suitable replies and give them Catholic books to read. If a difficulty is brought up which you cannot explain, go to your confessor for advice, or to anyone else whom you can trust.

Of course, I understand how you long to have your relatives also partake of the happiness which you have found and will always find in Catholicism. Be sure that you will not attain this object by argument, but rather by the example of a truly cheerful, pious, charitable Christian life, by inducing them to read good books, and by prayer.

Enough for to-day. May God give His blessing to the fulfilment of your desire! I await your next letter in great suspense.

13. The End.

(EDGAR'S LETTER.)

Reverend and dear Father, in the joy of my heart I must write you just a few lines to-day to communicate to you my happiness.

I have taken the step; I have publicly and solemnly made my profession of faith, and I am now a member of the one, holy, Catholic, and Apostolic Church founded by Christ Himself.

But how can I describe my happiness!

You remember at our first meeting how strangely and coldly I opposed Christianity. Outwardly I was a Protestant, but I was indifferent to the particular doctrines of my own creed; at heart I was more an atheist or sceptic than a Christian. I imagined that Christianity could not stand before modern science.

You convinced me to the contrary. I became a Christian.

Then this question confronted me: which of the different confessions is real Christianity? Previously this question was naturally of no moment to me, but of course I gave the preference to Protestantism, because I was practically and theoretically less inconvenienced by it. On the other hand I held Catholicity to be intellectual tyranny, its members being forced to accept blindly a number of doctrinal superstitions.

Then I asked myself: Where is genuine, unadulterated Christianity? Is it in the Catholic Church, in one of the Protestant confessions, or where?

A decision could not, of course, present much difficulty. When the customary slanders against the Catholic Church had, on closer examination, proved absolutely false; when it became clear to me that the bishops form that apostolic teaching body which, by the commission of Christ, is to teach and guide all nations until the end of time, I saw it was my duty to allow myself to be taught by this body as to the substance of Christianity, and to submit humbly to its doctrine and regulations.

Then I returned to my Protestant home. I wrote to you of the horror my communication caused. All kinds of arguments were put forward to dissuade me from entering into the Church. But such arguments as they were! That the thing would make a great sensation, that I alone of all the family would be a Catholic, that my career would be ruined. Suffice it to say that they fought Catholicity with weapons which had long before lost their edge. The objection was also brought forward that it is wrong and dishonorable to change one's religion. They did not consider that they thus condemned the Divine Saviour who came to make Jews and heathens Christian by a change of religion; they did not reflect that Protestantism itself owes its origin to a change in the religion of our forefathers. And if they did not grant that the change from Catholicity to Protestantism was a change of religion, still less could they object to the step which I proposed to take, as such. Not once among all the objections brought forward did I hear the plain assertion that the Protestant Church was in possession of full, genuine Christianity, and that a deviation from its tenets would be deviation from pure and unmutilated Christianity.

Although they evinced so little confidence in the truth of special doctrines, they used every effort to prevent my becoming a Catholic. I was brought into contact with Protestant ministers. But their arguments were purely negative: that Catholicity is spiritual slavery (in that case the word of Jesus Christ, "Who hears you, hears me," is also spiritual slavery); that Protestantism allows private interpretation (but so also does heathenism); that the Catholic countries are stagnant (your statistics on suicide showed me what to think about that); that there are many bad priests and bishops (as if there was not a Judas among the twelve Apostles!). I will not mention other gross calumnies, such as the saints being adored, the sacrifice of the Mass, and the veneration of relics being idolatry, etc.

It was, therefore, useless to dispute longer, or to postpone the step I had decided to take. My Protestant friends had had time enough to prove their objections.

Acting on your advice I went to X. — How happy it made me to find there the stillness and solitude of a well-conducted religious house! How the beautiful service with its wonderful music impressed me! Here, thought I, is peace and truth; here I find that peace which Christ promised His disciples, and which neither the world nor Protestantism has to give.

But I will be brief.

Father N. undertook to prepare me. He found that I had already been sufficiently instructed in Catholic doctrine, so we put aside instruction, and devoted ourselves to the holy exercises of meditation and prayer.

An entirely new light came to my soul. Clearer than ever before I saw the road to Heaven which I must follow.

Yesterday afternoon, at the close of the retreat, I made a general confession of all my past life; it was much easier than I had anticipated. The rest of the evening I spent in meditation on the inconceivable goodness and mercy of God, who had led me back from the terrible sin of unbelief to faith in His divine Son. And now this Son, our Saviour Jesus Christ, was waiting to receive me into the Church founded by Him, and to give Himself to me as food, in Holy Communion.

This morning I made the profession of faith. The battle was ended, the victory gained. As the reward of victory I received our divine Lord Himself from the hand of the priest.

Misericordias Domini in aeternum cantabo.

I will praise forever the mercies of God the Lord.

REMARKS.

1. The names of the Confessions are on the right side of the table. On the left, on the other side of the scale of millimeters, are lines, or plain black surfaces, giving the graphic representation of each special Confession.

2. The duration of the Confessions is expressed by the length of the line from left to right. The vertical lines intersecting the table denote the centuries during which the Confession existed.

3. The membership of the Confession is shown by the breadth of the corresponding line. Every space of 1 mm. (from the top to the bottom) corresponds to a membership of ten millions. The scale of millimeters inserted between the name of the Confession and the corresponding lines enables one to form a general estimate of the membership.

4. This membership and its fluctuations are, of course, only approximately expressed. As regards the Catholic Church, the two fixed points taken are the beginning (when only the Apostles represented the Church), and the present time, when it numbers about 240 millions. The fluctuations of the intervening time, such as the separation and return of other Confessions, are not of special moment in this question, and could not be even approximately presented in a graphic manner. This holds good, moreover, of the ancient sects. In like manner, the losses of Lutheran-

ism by the Prussian Union of 1817, and the consequences of the annexations of 1866, must be neglected as the numbers are not easily controlled. Occasionally the real membership is so inconsiderable—for instance, in the case of the Old Catholics — that the merest line of a hair's breadth would suffice to represent it.

5. The two breaks in the line corresponding to the Greek-Russian schism, denote the reunion with the Catholic Church after (1) the Council of Lyons, 1274; and (2) the Council of Florence, when the Orientals and Russians recognized the Pope as the Head of the whole Church. The reunions were, however, of short duration.

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